

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol XI.

Philadelphia, October, 1922

No. 1

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Second Annual Campaign
OCTOBER 23rd. to 30th.-1922

The House of Bishops at the General Convention



Immediately after the opening of General Convention on September 6, this photograph was taken on the steps of the Municipal Auditorium. Bishop Tuttle is in the lower line center, Bishop Gailor is on his right and Bishop Sumner, of Oregon, on his left. Bishop Garland is in the third row almost on a line with Bishop Tuttle

Confirmation Appointments for October and November

October 8. Seventeenth Sunday after Trinity.

A. M. Quakertown—Emmanuel,
The Bishop Suffragan
Evg. Conshohocken—Calvary,
The Bishop Suffragan

October 15. Eighteenth Sunday after Trinity.

A. M. Radnor—St. David,
The Bishop Suffragan
Evg. Perkiomen—St. James,
The Bishop Suffragan

October 20. Friday

Evg. Phila.—St. John the Divine,
The Bishop Suffragan

October 22. Nineteenth Sunday after Trinity

A. M. Valley Forge Memorial,
The Bishop Suffragan
P. M. Royersford—Epiphany,
The Bishop Suffragan
Evg. Phoenixville—St. Peter,
The Bishop Suffragan

October 29. Twentieth Sunday after Trinity

A. M. Eddington—Christ,
The Bishop Suffragan
Evg. Bristol, St. James,
The Bishop Suffragan

November 1. Wednesday

Evg. Hulmeville, Grace,
Bishop Ingley

November 2. Thursday

Evg. Edgely—St. Paul. Bishop Ingley

November 3. Friday

Evg. Phila.—St. George, Venango,
The Bishop Suffragan
Evg. Newtown—St. Luke,
Bishop Ingley

November 5. Twenty-first Sunday after Trinity

A. M. Phila.—St. David, Manayunk,
The Bishop Suffragan

A. M. Gwynedd—Messiah,

Bishop Ingley

P. M. Meadowbrook Chapel,

Bishop Ingley

Evg. Phila.—St. Stephen, Wissahickon
The Bishop Suffragan

Evg. Jenkintown—Our Saviour,
Bishop Ingley

November 8. Wednesday

Evg. Buckingham—Trinity,
Bishop Ingley

November 9. Thursday

Evg. Doylestown—St. Paul,
Bishop Ingley

November 10. Friday

Evg. Ambler—Trinity,
The Bishop Suffragan
Evg. Yardley—St. Paul,
Bishop Ingley

November 12. Twenty-second Sunday after Trinity

A. M. Phila.—St. Barnabas, German-
town. . . . The Bishop Suffragan

A. M. Phila.—All Saints, Torresdale,
Bishop Ingley

P. M. Andalusia—Redeemer,
Bishop Ingley

Evg. Phila.—St. Timothy, Rox-
borough. The Bishop Suffragan

Evg. Phila.—Emmanuel—Holmesburg
Bishop Ingley

November 15. Wednesday

Evg. Dolington—St. Wilfred,
Bishop Ingley

November 16. Thursday

Evg. Phila.—St. Augustine,
Bishop Ingley

November 17. Friday

Evg. Whitmarsh—St. Thomas,
The Bishop Suffragan

Evg. Rockledge—Holy Nativity,
Bishop Ingley

November 19. — Twenty-third Sunday after Trinity

A. M. Phila.—St. Philip,
The Bishop Suffragan

A. M. Bridgeport—Christ,
Bishop Ingley

Evg. Phila.—St. Barnabas, Kensing-
ton. . . . The Bishop Suffragan

Evg. Norristown—St. John,
Bishop Ingley

November 22. Wednesday

Evg. Phila.—Holy Innocents, Tacony,
The Bishop Suffragan

Evg. Phila.—St. Martin, Oak Lane,
Bishop Ingley

November 23. Thursday

Evg. Phila.—St. Alban, Roxborough,
Bishop Ingley

November 24. Friday

Evg. Phila.—St. Luke, Bustleton,
The Bishop Suffragan

Evg. Cheltenham—Trinity,
Bishop Ingley

November 26. Sunday next before Advent

A. M. Phila.—Grace, Mt. Airy,
The Bishop Suffragan

A. M. Phila.—St. Martin, Chestnut
Hill. . . . Bishop Ingley

P. M. Phila.—St. Luke, Germantown,
Bishop Ingley

Evg. Phila.—Epiphany, Germantown,
The Bishop Suffragan

Evg. Phila.—House of Prayer,
Bishop Ingley

November 29. Wednesday

Evg. Gulph—Trinity,
The Bishop Suffragan

Evg. West Chester—Holy Trinity,
Bishop Ingley

Evg. West Chester—Ascension,
Bishop Ingley

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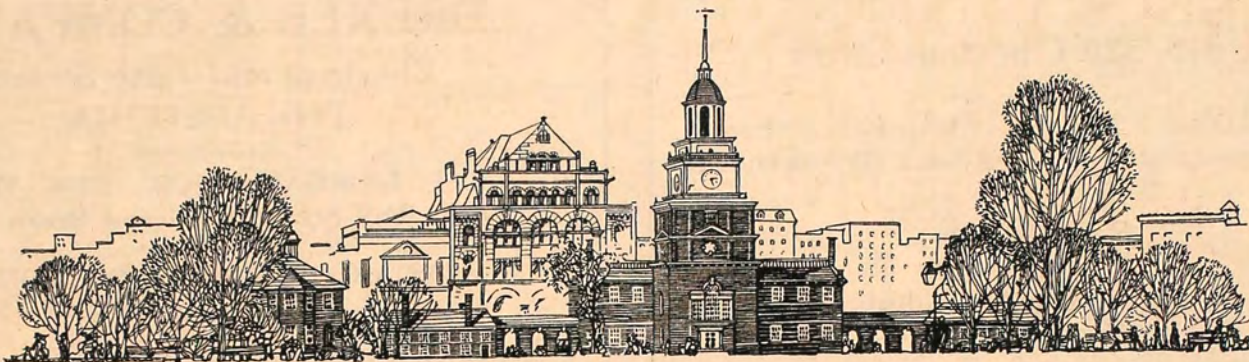
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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Editor-in-Chief, THE REV. FREDERICK E. SEYMOUR
320 South Forty-fourth Street, Philadelphia

Associate Editor
JAMES MILBURN BENNETT
Church House

Managing Editor
SAMUEL H. WARNOCK
Church House

Business Manager
CHARLES H. CLARKE
1016 Arch Street, Philadelphia

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The General Convention

The General Convention closed its three weeks deliberations in distant Portland on Saturday, September 24th, with a ringing appeal to the membership of the whole Church for personal service and unfaltering loyalty throughout the coming Triennium.

Recognition of the spiritual as well as financial values accomplished in the Triennium just drawing to a close was evidenced in the re-election of virtually the entire membership of the Presiding Bishop and Council, and the adoption, with some modifications, of the Program and Budget submitted by that body for the next three years.

Incidentally, it may be noted the Convention has discarded the clumsy nomenclature of "The Presiding Bishop and Council" and "The Nation-Wide Campaign." Hereafter the P. B. and C. will be the National Council, and Field Department will be the new name for the Nation-Wide Campaign Department.

Bishop Gailor was re-elected President of the National Council, and Mr. Lewis B. Franklin was chosen Vice-President and Treasurer. Bishop Manning, of New York, takes the place of Bishop Lawrence on the National Council, and Mr. Philip S. Parker, of Brookline, Mass., succeeds Frederick C. Morehouse, of Milwaukee, as a lay member of the Council. United States Senator George Wharton Pepper, of our own Diocese, was again re-elected.

While much important work was accomplished by the Convention, the

adoption of the Program and Budget for the next Triennium is generally accepted as one of the outstanding achievements. The Budget for the next three years has been fixed at \$20,500,000. Of this \$12,500,000 is for maintenance of existing work and the balance for the Forward work of the Church.

It is to the victorious accomplishment of every definite aim set forth in the Program that the Church calls upon each member to help "carry on."

Our Diocesan representatives to the Convention will have returned when this somewhat sketchy review reaches our readers. The Bishop Suffragan and the Deputies will have brought the real story of the Convention with them, and it is from their own lips THE CHURCH NEWS feels should come the official, actual and first-hand information of the details and results of the Convention.

That they will be in great demand throughout the Diocese is certain. All took an important and leading part in the Convention work. Then we have the representatives of the Woman's Auxiliary, the Church Service League, the Girls' Friendly, Daughters of the King, the Guild of St. Barnabas for Nurses, the Church School Service League and all other organizations whose meetings loomed large and important in the Convention city. Each of these will bring messages of achievements.

The Bishop Suffragan and the Depu-

ties are to make addresses at a Clerical luncheon to be given in the Church House on Monday, October 16th. The Church Club is to have them on the night of October 18th in the Church House. Invitations have been coming in for them to fill numerous other appointments. Suggestion has been made that a Diocesan mass meeting of members of all Parishes be held in Philadelphia, to be followed by similar meetings in other parts of the Diocese, and through these meetings opportunity be given to hear direct from the men and women who were on the ground the story of the Convention.

Those who have put forward the suggestion believe it will result in a general stirring of interest and enthusiasm in the Church's Mission and afford a fitting preparation for a more intensive Every Member Canvass in the Parishes.

Prayer Book Revision afforded a field for the widest discussion in the House of Bishops and the House of Deputies. Generally speaking, many of the changes and recommendations submitted by the Commission on Revision and Enrichment were approved. New prayers have been approved for social justice, for every man in his work, for a State Legislature, our country's memorial days and for Missions.

The three services of Baptism have been combined in one. Morning and Evening Prayer have been revised. The words "serve" and "obey" and the

phrase, "With all my worldly goods I thee endow," have been stricken from the marriage service. A new prayer for fruitfulness in marriage has been adopted, and a Collect, Epistle and Gospel for a Communion service at a marriage have been added.

In the Burial service the first rubric, which forbade the service being read over the unbaptized or a suicide, has been eliminated. Prayers for the dead have been added and a new service provided for the burial of a child. These represent but a small part of the revision results. There were numerous other changes, some of minor and others of major importance. Until the results have been analyzed it is difficult to present an adequately accurate résumé.

It should be remembered the Constitution of the Church provides that Prayer Book alterations first presented and passed by Convention must be confirmed at the succeeding Triennial before they are finally in force.

Appointment of a new Commission on the Ministry of Healing was authorized. On motion of Mr. Morris Earle, of the Diocese of Pennsylvania, it was agreed that three of the laymen should be qualified physicians. This Commission is to make a further study of the subject and report to the next Convention. Mr. Earle was named a member of the new body. Dr. W. F. Smith, of Johns Hopkins Hospital; Dr. Edward S. Cowles, of New York, and Doctor Lucas, of San Francisco, are the physicians named.

Turkish brutalities in the Near East were strongly condemned in a resolution pledging the Church's support to the Government "in any effort, diplomatic, naval or military, that may be made toward the establishment of justice, mercy and peace in the Near East."

The proposed amendment to the Constitution which would permit the election of women as Deputies was defeated. Women, however, may be licensed as Lay Readers by the Bishop of any Diocese.

The report of the Commission that Deaconesses be recognized as an order in the ministry, and submitting a service for their ordination, was referred back to the Commission to report at the next Convention.

Raffles and gambling in any form are condemned as methods of raising money for churches or charitable institutions as contrary to God's law and the law of the land.

Resolutions were adopted condemning mob violence, lynch law and secret organizations which stir up strife between man and man and set race against race and creed against creed. The Convention also placed itself on record against the marriage of physical and mental defectives.

THE DEATH OF BISHOP WHITEHEAD

THE CHURCH NEWS desires to express its profound sympathy with the Diocese of Pittsburgh on the death, on September 17th, of the Rt. Rev. Cortlandt Whitehead, D.D., for forty years the wise and beloved Bishop of Pittsburgh.

NEW MISSIONARY BISHOPS SONS OF PENNSYLVANIA

In the election by General Convention of the Rt. Rev. William P. Remington, Suffragan Bishop of South Dakota, to be Missionary Bishop of Eastern Oregon, and Archdeacon H. R. Carson, of the Panama Canal Zone, to be Missionary Bishop of Haiti, the Diocese of Pennsylvania has a personal interest.

Both are sons of this "Mother" Diocese of the Church. Bishop Remington was born in Philadelphia and was ordained by Bishop Whitaker. The new Missionary Bishop of Haiti was born in Norristown. Bishop Remington's transfer to Eastern Oregon was due to the resignation of Bishop Paddock. Bishop Carson was elected to fill a vacancy that existed for three years.

Bishop Remington is a son of the late Joseph P. Remington, for many years a professor of the Philadelphia College of Pharmacy. His brother, Dr. Arthur H. Remington, was a surgeon at Fort Oglethorpe, Ga., at the same time the Bishop was in camp there. While the Bishop was a student at the University of Pennsylvania he became known as one of the most foremost track athletes in the country.

After being graduated from college, and later from the Virginia Theological Seminary, Bishop Remington became a curate of Holy Trinity Episcopal Church, Rittenhouse Square. Later he was vicar of the Memorial Chapel of the Holy Communion in Philadelphia. Four years afterwards went to Minneapolis to become Suffragan Bishop of South Dakota.

Bishop-elect Carson was graduated from the University of the South, being ordained priest by Bishop Sessums, of Louisiana, in 1895. During the Spanish-American War he served as chaplain of the Second Louisiana Volunteer Infantry. In 1915 he became chaplain of the United States Hospital at Ancon, Panama, and founded a mission to lepers at Talo Seco.

Did you ever try to say "Amen" out loud? Try it some Sunday during the services. You will see by the Prayer Book exactly when.—*St Matthias Parish Register.*

TRIENNIAL UNITED THANK OFFERING TOTALS \$669,126

One of the outstanding features of the General Convention was the presentation of the Triennial United Thank Offering of the Woman's Auxiliary, representing contributions by the women of the Church for women's work in the Mission fields.

It totaled \$669,126, an increase of more than \$200,000 over the total contributed at the 1919 General Convention in Detroit. It was the privilege of the Diocese of Pennsylvania to again head the list of largest contributors. Pennsylvania's total was \$70,505. Next in order were: New York, \$55,237; Massachusetts, \$40,889; Newark, \$27,000; Chicago, \$20,000, and California, \$7,107.

The United Thank Offering was presented on the gold alms basin given to the American Church by Oxford University in 1852, and in which since 1899 the Offering has been placed at each Triennial. On this alms basin, including the amount contributed at the Portland Convention, there has been placed a total of upwards of \$2,600,000 in gifts by women to the Church.

Announcement of the Portland Convention Offering was made at the Woman's Auxiliary mass meeting on the night of September 7th in the Convention auditorium. The presentation itself was made at the corporate communion of the Woman's Auxiliary the same morning in Trinity Church. In the gifts were Japanese money from Tokio, gold pieces from Mexico and the Philippines. The contribution from the Oklahoma Indians was made in the beautifully beaded bag which has been used in eight Triennial Conventions.

Bishop Lloyd delivered an impressive memorial tribute to Julia Chester Emery at the mass meeting. Missionaries from Alaska, China, Japan, Mexico, the island possessions of the United States and from the domestic Mission fields took part.

Another feature of the meeting was the offering by two young women from Western New York of their life services to the Church. They are Miss Margery Hibbard, who will specialize in kindergarten work, and Miss Florence Keefe, a nurse, who is to enter the Church Training and Deaconess House in Philadelphia.

"Hello, Sam! Glad to see you. What are you doing now? Still pumping the church organ?"

"Yes, sir, I'm still pumping the organ. An' I'm getting to be a pretty fine pumper. The other day they had a big organist over from New Haven, and I pumped a piece he couldn't play."—*The New Guide.*

An Open Letter to All Our Church People

This is a frank appeal for your co-operative interest and good will.

THE CHURCH NEWS is trying to increase its family of readers.

As one of many hundreds who has cheerfully responded to virtually every call of the Church, it is hoped this appeal also may find a ready response, whether you may be a present subscriber to THE CHURCH NEWS or not.

We want THE CHURCH NEWS to be in every home in the Diocese of Pennsylvania.

It is the property of the Church in this Diocese and belongs to you and all the communicants of the Church in the Diocese.

It is not a profit-making publication, nor does it aim to be such.

We want you to be one of our subscribers, and by that service help THE CHURCH NEWS extend its field of usefulness.

If you are a present subscriber we are confident we can rely upon the continuation of your loyal support.

In this issue of THE CHURCH NEWS we are enclosing a subscription envelope, which we hope you will fill out and mail in the return envelope which accompanies the other.

If you are a present subscriber will you help get another reader?

News Notes and Personals from General Convention

Three new Dioceses were created by General Convention. Western North Carolina, South Florida and the present Diocese of South Carolina were divided. As a result of this action there is now not one Missionary District east of the Mississippi River.

The Rev. William Blair Roberts, of the Rosebud Reservation, was chosen Suffragan Bishop of South Dakota to fill the vacancy created by the transfer of Bishop Remington to Eastern Oregon.

Mrs. Charles R. Pancoast, president of our Diocesan Foreign Committee, was re-elected a member of the National Executive Board of the Woman's Auxiliary.

The Woman's Auxiliary by resolution decided to admit the head of the Department of Missions of the Girl's Friendly to the National Executive Board of Auxiliary. Mrs. Pancoast was one of the strongest supporters of the resolution in the Auxiliary meeting.

Representatives of the Greek Church, who were visitors to the General Convention, were the guests of Mrs. Samuel F. Houston, of Chestnut Hill, at a tea given in the Blue Room of the Portland Hotel, Tuesday, September 12th.

The House of Deputies passed by a rising vote a resolution recognizing the services of former Governor L. Bradford Prince, Lay Deputy from New Mexico. Governor Prince is the senior member of the House of Deputies and this was the sixteenth consecutive General Convention he attended.

Mr. Philip S. Parker, the new lay member of the National Council, is chairman of the Brookline Board of Selectmen, holding that important town office for the last twelve years. It is the highest office in the town and corresponds to the office of Mayor in other cities. Prior to becoming chairman of the town board Judge Parker served as Selectman for sixteen years. The Portland Convention was the third he has attended.

One of the interesting families attending the Convention was that of the Rev. John C. McKim, of the Tohoku Diocese, Japan, his wife and their five small children, the youngest less than a year old.

Mrs. Charles H. Arndt, of Germantown, was re-elected a member of the National Council of the Daughters of the King and was re-elected also National Treasurer.

One of the remarkable exhibits at the Convention was a collection of autographs of the first 100 American Bishops. The collection is the property of L. Bradford, of Sante Fe, N. M. Included in the set are the names of all the English consecrators of the first four American Bishops, except that of Bishop Kilgour, of Scotland.

At the hour set for the funeral in Pittsburgh of Bishop Cortlandt Whitehead the House of Bishops rose and with bowed heads said prayer for the repose of his soul.

Programs

The Presiding Bishop and Council asks each Parish to study "The Program of the Church." The Church made a great step forward when it adopted a Program. The first Program was somewhat hastily prepared, and only partially accomplished, but nevertheless, more was done than in any previous year.

Many Parishes have Programs. Has yours?

There is a tendency to drift along; to sink into a rut unconsciously; to be satisfied with things "as they were in the beginning"; to "muddle along."

A Program does much to prevent such a condition of stagnation, because it furnishes an objective towards which to work, an incentive to attain the goal, and a criterion by which to judge the results.

If you know what you want, and plan to do it, you can measure how much has really been accomplished. If you have no plan, progress is less easily determined.

A Program should be simple, sensible, inspiring,

definite and progressive. It should be prepared far enough in advance to enable the organization or Parish to commence at a given time, e.g., Advent or New Year's Day. Points attained on the Program may be fittingly commemorated and further advance determined upon for the future.

The Program may be spiritual—such as an increase of Baptisms, Confirmations, Communion; or educational, in a definite improvement in the Church School. Or it may be financial or material. It may be a piece of work by each society in the Parish co-ordinated into a Parish Policy.

The Parish Program Plan has worked successfully where it has been properly tried.

Let every one in the Parish know what the Parish is trying to do, and everyone will lend a hand in the work.

"Plan your work, then work your plan."

F. E. S.

BISHOP ROWE FOUNDATION FUND TOTALS \$71,500

Upwards of 2500 persons attended the presentation to Bishop Rowe in Portland on September 14th of the Fund collected in commemoration of the twenty-fifth anniversary of his consecration.

Mr. Stephen Baker, Treasurer of the Fund, announced a total of \$71,500. More than 1600 donations had been received, he said. These ranged from \$5000 from a Philadelphia woman to \$2 from the resident of a home for the aged.

Mr. Baker, following his address, handed the checks to the Rt. Rev. William F. Nichols, Bishop of California, who turned them over to Bishop Rowe. "I remember times when the trails were lonely and the outlook dark," Bishop Rowe said in accepting the Fund, "that, had it not been for the people of the Church I would have failed." He then announced he would deposit the Fund with the Board of Missions for continuing the work of the Church in Alaska.

BUCKS COUNTY MISSIONS

The annual meeting of the men of the Bucks County Missions was held at the Country Centre Mission at Wrightstown on Tuesday night, September 26th. It was unanimously decided to form an Executive Council, each mission to send two representatives. Each of the fifty-six men present pledged himself to support without stint the clergy in charge of the missions. The speakers were the Rev. Samuel B. Booth, and the Rev. Francis B. Barnett, of the Mission staff and the Rev. Thomas Hubert-Jones, Missioner of the Pro-Cathedral.

SPARKS FROM BISHOP LINES' GENERAL CONVENTION SERMON

"Our Church people respond gladly to leadership which is unselfish, courageous and wise."

"Industrial questions and contentions are most perplexing, and without religion they cannot be settled."

"Religion has become a larger word than it ever was before, and every field of human effort is its field."

"The Church must make its own the cause of the unprivileged people, of those who are in the hard places of life."

"Emphasis must be placed on social justice and fellowship and the golden rule, upon duties rather than rights."

"The hope of the Church is in moving forward out of the land of ease and contentment, out of the land of prejudice and narrow vision."

"We need in the Church more of the spirit of adventure, more willingness to get out of the beaten road and do things in new ways and take risks."

RECTOR APPOINTS ASSISTANTS AT ST. MARK'S, FRANKFORD

The Rev. Leslie F. Potter, rector of St. Mark's, Frankford, has called as assistants the Rev. Robert Raymond Windley, and the Rev. James McClintock. Mr. Windley is assistant at Trinity, Oxford, and Mr. McClintock has been teaching in the Frankford High School. For three years prior to last spring Mr. McClintock was rector of St. Barnabas Church, Kensington.

ANGLICAN ORDINATIONS VALID SAYS HOLY SYNOD

Acknowledgment of the validity of Anglican orders by the Holy Synod of the Orthodox Church in Constantinople, which was reported to the General Convention by the Rev. Dr. Emhardt, is quoted as one of the most momentous ecclesiastical happenings in many generations.

The action of the Holy Synod was sent to the Archbishop of Canterbury in a communication signed by Meletios, the Patriarch of Constantinople. Meletios visit to this city will be recalled by many, when he received from the Bishops a formal welcome in Holy Trinity Church.

The Living Church in commenting on the action of the Holy Synod says:

"(1) The decision, which has not been made swiftly but after many years of patient and thorough investigation, places Anglican Orders on a parity with Roman Catholic, etc. This is the most which the Orthodox can do, seeing that Orthodox theologians do not recognize the validity *per se* of any sacraments outside the Orthodox Church.

"(2) Before the decision becomes that of the whole Orthodox Church, the assent of the Patriarchates of Alexandria, Antioch, Jerusalem, and Russia, as well as of the Churches of Cyprus, the Kingdom of Greece, Jugo Slavia, Roumania, and Czecho Slovakia will be needed. The political estrangement of Constantinople from Alexandria and the Kingdom of Greece and the state of Russia may delay the assent of those three Churches. That of the others will probably be given in the near future.

"(3) There is no present probability of other than emergency intercommunion between the Anglican and

Orthodox Churches. Full intercommunion must wait for complete dogmatic agreement. But the Constantinople decision will open the door to a very close understanding between the two Churches, and may well produce a real solidarity between them, the effect of which will prepare the way for future agreement."

NEW RECTOR AT OLD SWEDES

AS THE CHURCH NEWS was going to press announcement was made that the vestry of Gloria Dei (Old Swedes) had called the Rev. Addison Alford Ewing to the rectorship of that church.

Mr. Ewing, who is assistant to the Rev. David M. Steele, at St. Luke and the Epiphany, it was said, had accepted the call subject to the approval of the Bishop of the Diocese. Mr. Ewing has been at St. Luke and the Epiphany since 1919. The Rev. Percy R. Stockman resigned the rectorship of Old Swedes in the summer to give his entire time to the Seamen's Church Institute.

"KEYNOTES AND WATCHWORDS"

In beginning winter activities at the Mediator Chapel in West Philadelphia the following have been adopted as "Keynotes and Watchwords."

We shall ALL be optimists in regard to the future of the Chapel.

We shall ALL enter enthusiastically into the proposed plans for its development.

We shall ALL speak of the good in each other, and forget that which may be unworthy.

We shall ALL look upon each other as erring children of our common Father, struggling upward to the light to the best of our ability.

We shall ALL be ready to give another the benefit of any doubt which may exist.

We shall ALL be ready to go a "Second Mile" if necessary, if thereby we can gain a friend or a worker for the Church.

We shall ALL resolve to think, pray and act in the Spirit of Christ in our common relationship.

What happened at the Convention epitomized in the following editorial sentence from one of the Portland daily papers: "Judging by the action of the Episcopal Convention during the opening days, the Protestant Episcopal Church should be called the Progressive Episcopal Church."

The House of Bishops refused to give the vote to Suffragan Bishops. Sixty-two votes were necessary to carry the motion, while only fifty-nine approved it.

Recurrent Questions in Church History

Beginning with this issue THE CHURCH NEWS will publish a series of articles on the above general topic.

They are contributed by one who is an authority in Church History, and who is resident in the Diocese.

THE CHURCH NEWS is confident each article will attract attention and keen interest, in addition to supplying all our readers with a rich fund of information.

They are written exclusively for THE CHURCH NEWS.

This month's subject is:

"What is the Truth About the Branch Theory of Ancient British Christianity?"

Next month's subject will be:

"Was the English Church at its Foundation Roman Catholic?"

Other questions in the series will include:

"What did Magna Charta Mean by 'The Church of England Shall be Free'?"

"Was John Wycliffe the Morning Star of Protestantism?"

"What Changes did Henry VIII Make in the English Church?"

"How did the English Compare with the Roman Reformation Liturgically?"

"Why all the Bother about Bishop Barlow's Consecration?"

Send a dollar to THE CHURCH NEWS for a year's subscription and make certain of receiving the entire series.

TIMES OF REFRESHING AT GALILEE MISSION

The following letter to Mr. George Wilkins, the enthusiastic superintendent of Galilee Mission, gives a picture of a typical rescue-mission evening at 823 Vine Street.

"Dear Brother Wilkins:

"I want to thank you for a good meeting last evening. I think I shall always remember helpfully, three or four things that stood out in my mind and heart. I loved what you said about the man asking you whether it was still time for him to give his heart to God: the wonder and the sacred mystery of the love of Almighty God is that it embraces unlovely and unworthy people—from man's viewpoint. Remember the two sons of the old man in St. Luke, 15. The Prodigal Son was no good and the Elder Brother was not so much better, even although he stayed home; and yet, think of it, we have the tenderest kind of manifestation of pity and love: 'Son, thou art ever with me and all that I have is thine'; and, 'Bring forth the best robe and put it on him, for this my son that was dead and is alive.'

"Again I liked the duet by those two very real Pentecostal people. I always like these chorus people but these two especially. I know them myself from singing at my hospital services. I am always lost when they get up to sing: a look into their faces seems like a glimpse of the spires of the New Jerusalem: God love them!

"Also I think the old man, 'Pap,' who led the testimony end of your meeting has a grip on something, even although he does not approve of Charley Chaplin and amusements in general. I mean there was a depth of spirituality about him that lingers as a helpful memory—what he said about prayer and about that ten-year-old boy of his and about the convicts in the prison getting up for a new start—all this was most impressive.

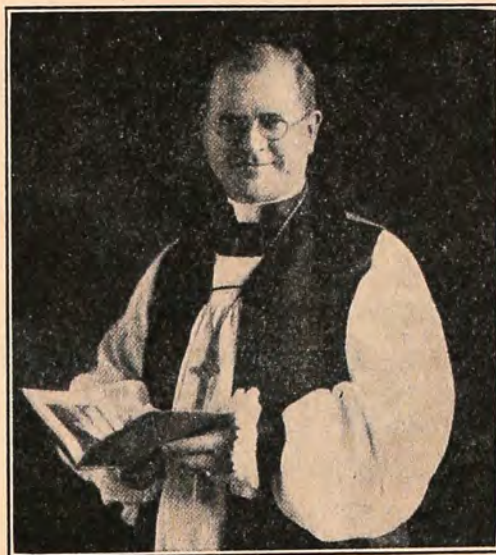
"Two other numbers are indelibly fixed: the illiterate testimony of the man you are sending to Washington—I wish you would tell me all about him—and the testimony of the woman who sat back of me, whose husband was lost for years and who came back: what that woman must have gone through and how real God and His presence and power were to her!

"Your meeting would have rejoiced the heart of our old-time friend and only original Rescue Mission preacher, 'Dad' Hall.

"Faithfully yours,

"J. F. W."

COMING NEXT MONTH



THE RT. REV. FREDERICK INGLEY

At the invitation of Bishop Garland, the Bishop Coadjutor of Colorado will come to this Diocese for the month of November to assist Bishop Garland. Bishop Ingley is not a stranger to the Diocese of Pennsylvania, and a most cordial welcome awaits his arrival.

In November he will take a number of confirmation appointments in various parishes. Bishop Ingley is a graduate of the Philadelphia Divinity School coming to that school from Pittsburgh. He was ordained Deacon, June 17, 1906 by Bishop Whitehead, of Pittsburgh and the same Bishop ordained him priest, February 17, 1907. It is interesting to note it was Bishop Whitehead who confirmed him and made him a lay reader years before he made his decision to enter the ministry.

Bishop Ingley's election as Bishop Coadjutor of Colorado took place February 2nd of last year, while he was rector of St. Mark's, Denver. He was consecrated in St. John's Cathedral, Denver, on the feast of St. Barnabas June 11, 1921. Bishop Whitehead also took part in the consecration ceremony.

CHURCHWOMAN'S CLUB

The Club rooms are ready for the use of members, and a busy winter is anticipated. A program will be decided on later.

A desk, which will add to the comfort and convenience of those using the rooms, has been loaned by one of our members.

Dues of \$1 for either new memberships or renewals may be sent to the Treasurer, Miss Helen Semple, 1910 Spruce Street.

"Mamma, I want a dark breakfast." "Dark breakfast? What do you mean, child?" "Why, last night you told Marv to give me a light supper, and I didn't like it."

SEAMEN'S CHURCH INSTITUTE

The Seamen's Church Institute has made its report to the Welfare Federation for the twelve months ending August 31, 1922. Included in its figures are the following items of general interest:

Lodgings provided, 36,027.

Meal tickets issued to needy seamen, 12,706.

Articles of clothing given to needy seamen, 2,924 pieces.

The attendance at the recreation rooms at its three centers totals 64,966.

Seventy-seven entertainments and invitation suppers were provided with an attendance of 6,661.

Books and magazines distributed amounted to 25,775.

There were 170 Church services and Bible classes, including meetings of the Christian Endeavor Society, the attendance being 8,093.

There were 4,067 letters received for seamen, and deposits for safe keeping amounted to \$4,251, a figure unusually small by reason of the unemployment condition up to the latter part of the spring.

During this period there were 136 men sent to hospitals or treated at the Institute Infirmary. There were five funerals.

Two of the items of most importance include the figures for employment obtained for seamen, namely, on ships, 864 jobs, and ashore, 341; and repayments by seamen on account of loans, \$1103.70. This last item is of particular significance, indicating the readiness of the men to make good credit extended to them in times of necessity.

The Institute is looking forward to a busy winter and hopes to complete its fund for erecting the first unit of its new building before the end of the year. There will be forty to fifty single rooms provided according to the plans for the first part of the new building, and the experience of the past summer has been that the demand for such rooms far exceeds the accommodations possible in the present quarters.

During the summer contributions for the new building have been received from the Women's Auxiliary of St. Martin's Church and Chapel, Radnor, and from the Guild of the Church of the Redeemer, Longport, N. J., as well as from individuals. It is important to note that contributions to the building fund made by Church people are credited to the Parishes designated by the donors, on account of the Nation-Wide Campaign.

PERCY R. STOCKMAN,
Acting Superintendent.

What Is the Truth About the Branch Theory as to Ancient British Christianity?

By CECIL ROBERTS

The Branch Theory about the British Church was the creation of a vigorous but misdirected ecclesiastical patriotism which followed in the wake of the strong Church teaching of the Oxford Movement. It was developed in the desire on the one hand to exhibit Anglicanism as the ancient religion in opposition to Protestantism, and at the same time to maintain a sturdy independence of Roman claims by magnifying the antiquity of national independence. According to this theory, there have been from the Apostles' time, or nearly so, three branches in the Church of God, namely, the Greek, the Roman, and the Anglican. Of the Greek or Eastern branch, Constantinople was the head; of the European Churches on the Continent, Rome; and of the Anglican branch, some undefined British see, perhaps London. These three branches were all distinct in jurisdiction and discipline, but co-ordinate in authority, so that "none was afore or after other, but all three were co-equal."

Excellent as was its purpose, and self-complimentary as its appeal, it is necessary to state quite frankly that this Branch Theory, which has found its way into many valuable confirmation manuals, is historically worthless. Its advocacy can only give support to that clever Jesuit epigram that according to certain Anglican historians, the English Church was Protestant up to the Reformation, but has been Catholic ever since! By the British Church is meant the Christianity in Britain before the coming of St. Augustine, about the year 600. Of that Church we know, indeed, comparatively little, but what little we do know, if not read through theological glasses, is quite definitely against any view of the British Church as a branch separate from the rest of Western Christendom.

Take the first unquestioned witness we have to the existence of a British Church. As is well known, this is to be found in the presence of three British bishops at the council which Constantine called to meet at Arles in Southern France, in the summer of 314, to attempt the settlement of the Donatist Schism. Among the signatories to the decrees of this council were the Bishops of London, York and Lincoln. Here we have a distinct witness to the existence of a British hierarchy of considerable extent (it is highly improbable that all the bishops in Britain made the journey to Arles); and to the fact that the Church thus represented was considered orthodox and in good standing

with the rest of Western Christendom. What is frequently passed over, however, is that these British bishops, along with their brothers in council, addressed a letter to the absent Bishop Sylvester of Rome, in which they distinctly recognize in him "the governorship of the greater dioceses." If not of the whole Church, as Duchesne intimates, at least a primacy among the bishoprics of Western Christendom is in these words plainly ascribed to the Roman see by the most representative council which had so far met in the West, and it is precisely as signatory to this epistle that the British Church, through its Bishops, makes its appearance in history.

Later when Pelagianism threatened to gain the upper hand in Britain early in the fifth century, the Britons appealed for help to the Church in Gaul, and in 429 St. Germanus, of Auxerre, and St. Lupus of Troyes, crossed the Channel to aid in the restoration of orthodoxy. This they at least temporarily succeeded in doing, and the story of the Alleluia Victory has given fame to their success. What interests here, however, is that according to Prosper of Aquitaine, who was at Rome in 432, only three years later, it was Bishop Coelestine of Rome who sent Germanus to Britain "as his representative." Only a slight touch, if you will, yet certainly in its natural meaning indicative of the fact that the Roman Bishop functioned, somewhat vaguely, as the governor of the entire West, and that it was but a natural and legitimate action for him to send a legate to bring back to orthodoxy a Church whose faith was in danger.

We do not wish to go into that quite boring question of the Paschal Controversy further than to point out that when the British bishops opposed the Easter reckoning of St. Augustine (602) and later of St. Wilfred (664), what they were actually doing was to uphold an older Roman cycle against a later one. That was all. In 455 the British Church had accepted from Pope Leo the Great a certain set of Easter Tables. Between that date (455) and the coming of Augustine (597), the Roman Church changed its Tables and adopted the new Dionysian Cycle of 525. During this period, owing to the barbarian invasions, intercourse between Britain and Rome so greatly diminished, that this new cycle was not taken up by the British Church, and thus as a matter of fact, the famous arguments before King Oswy at Whitby in 664 were false on both sides. The "Petrine" Use, proclaimed by Wilfred, was in

reality only as old as 525. The "Johannine" Use, upheld by the Celts, was only as old as 455, and was itself Roman, *i. e.*, the decision of Leo the Great. We have had to anticipate a little, in order to make the story clear, but what we would emphasize is that in 455, the British Church received its calendar, just as did every other Western Church, from Pope Leo the Great.

In opposition to this, the Branch Theorists dwell upon the ceremonial peculiarities of the Britons, as to tonsure, baptismal rite, *et al.* It is hard to take such arguments seriously. As Doctor Fortescue has pointed out, there has always been within the Roman patriarchate a large diversity of liturgical uses. Right up to the nineteenth century, the churches in the Rhone Valley, with their center at Lyons, maintained and boasted of their largely non-Roman ceremonial. To the present day, the Basilian communities in Southern Italy retain their own quite distinctive liturgical practices, yet no one dreams of claiming these as independent churches. While Theodore of Tarsus was a Greek monk in Rome, he had been accustomed to cut his hair Greek wise. Upon his appointment by the Pope to be Archbishop of Canterbury he did not hesitate to let it grow long just in order that he might be able to trim it Roman fashion! Gregory the Great, it will be remembered, told St. Augustine to pick up any liturgical practices anywhere which seemed to him of value, and the very fact of Augustine's question implies divergence of the Gallic Ritual from that to which he had been accustomed in Rome. It is certainly not creditable to Anglican scholarship to use this difference in liturgical use as a basis for Anglican independence.

What then was the ecclesiastical status of the early British Church? It was an integral part of Western Christendom, with a hierarchy, creed, and worship recognized by the rest of the Western Church. It looked to the Bishop of Rome as the chief Bishop and executive head of Christendom, and was thankful for interest shown by him in its life. During the chaos of the sixth century in the break-up of the Empire, it became isolated from life on the continent, and its local peculiarities gained an exaggerated importance in the eyes of both friends and foes. But that it ever considered itself a branch, separate from the rest of Christendom, and equal with either Rome or Constantinople, for this there is not the slightest historical support.

It is only fair to add here, that so far as the claims of the English Church go, it does not matter in the slightest what the nature of this British Christianity was—be it Roman, Protestant, or Hot-tentot. The present English Church, the Church of the English people, is a Church entirely distinct from the British Church of this article, nor is it even a child of this British Mother.

The proof of this will "be continued in our next."

DOLLAR-A-WEEK CAMPAIGN GETS RESULTS AT ST. GEORGE'S

The people of St. George's, Richmond, have given, through the duplex envelope, to the Church over \$500 more within the past five months than during the same months last year.

How the result was accomplished is set forth by the Rev. A. J. Arkin, rector of the Parish. The week before Lent the Rev. Thomas Hubert-Jones conducted a Mission in St. George's. "At the close of the Mission," the rector adds, "he met our Church Council and proposed to them the advisability of calling on our parishioners with a printed Parish budget in hand, and ask them to contribute \$1 a week per family.

"This our Council undertook timidly; but they have since April, with some interruptions, continued to visit our families, and have met with success; some volunteering to make up in the family the \$1 a week, others raising their subscriptions and still others exceeding the dollar a week.

"The visits are still being made. So far only about one-half of our people have been interviewed, and we hope to have the ground covered by the new year. The idea of every member in the family becoming a contributor towards the \$1 a week is encouraged by the distribution of envelopes among the members of the family, but it is not insisted upon. The members of the Council have found these visits much more agreeable than they expected, and hope to make these periodical visits permanent.

"It is but the carrying out of the idea of the Nation-Wide Campaign. We have found it here exceedingly practicable and profitable."

THIS MAY INTEREST YOU

The Rev. Percy R. Stockman can highly recommend a middle-aged woman for any position in the nature of a social worker or parish visitor, who can also teach a class in Sunday School. Mr. Stockman says her visiting and organization work among younger children has been particularly effective. Get in touch with Mr. Stockman at the Seamen's Church Institute if you can help or if you need such a person.

Jews Embrace Christianity at Hebrew Christian Synagogue

Two adult Jews embraced Christianity and openly declared their faith by Holy Baptism at a recent special service in the Hebrew Christian Synagogue, formerly used as the rectory of the old Church of the Advent, 517 North Fifth Street.

The service was conducted in Yiddish by the Rev. John L. Zacker, assisted by Mr. John L. Solomon, a Yiddish expert, who recently joined the Diocesan Jewish Missionary staff. The two baptized ones, Mr. and Mrs. S., live in a Jewish neighborhood and fully realized the persecution which would follow this solemn but joyful step. Nevertheless, they have already manifested a spirit of missionary zeal which expresses itself in an endeavor to secure Hebrew friends for the Christian Synagogue. During the instruction, previous to baptism, they were bluntly informed as to what would follow an open confession of the saving efficacy of Jesus.

However, only the other night, Mrs. S., in the presence of a number of Hebrew Christians and Jews, declared that life had never been so real with them until they were brought to the

foot of the Cross. "And, oh!" she exclaimed, "I wish it were possible for me to return to Odessa, Russia, and become the instrument of bringing some of my countrymen to a knowledge of my Messiah."

In commenting on the service Mr. Zacker said:

"We naturally ask ourselves at this time as to what proportion of our Gentile Christian Church membership are ready to pay such a price for their religion. A Jew who enters our Church is termed by his race as an apostate, a renegade, as entirely unworthy. He is excommunicated, despised, looked upon as a traitor and a menace! He is thrown out of the Synagogue and seldom well received in the Church. The fact remains that constantly, as a result of Jewish Missionary effort, the Jews become *Israelites indeed*, as demonstrated in the life and work of our Master. Thus, the Hebrew Christian Synagogue has gained two spiritual children from the House of Israel, and commends them to the prayers of the Church. With the Angels in Heaven, let us rejoice over one soul which was once lost and now is found."

SUNDAY SCHOOL INSTITUTE

The program for the annual Diocesan Sunday School Institute meeting, which will be held October 16th, follows:

11.30 A. M. Holy Communion, St. James Church, Twenty-second and Walnut Streets. Address, Rev. W. E. Gardner, D.D. (Canon Lewis, alternate.)

1 P. M. Clerical Luncheon, Church House.

2.30 P. M. St. James Parish House, Conference on Church School Service League, Miss M. E. Evans. Exhibit loaned by the Rev. W. A. Jonnard.

3.30 P. M. Annual meeting of Sunday School Association; election of officers and nominees for Department of Religious Education. Address by Bishop Garland.

4 P. M. Address by the Rev. R. S. Chalmers, of Toledo, on "The Lesson and the Class."

4.45 P. M. Presentation of Diocesan Matters. The Rev. F. E. Seymour.

5.15 P. M. Sectional Conferences. Primary, Mrs. John Loman; Junior, Canon Lewis; Senior, Rev. E. H. Bon-sall, Jr.; Bible Class, Rev. R. S. Chalmers.

6.15 P. M. Supper, St. James' Cafeteria.

7.30 P. M. Awarding of Certificates in Teacher Training. Address by Rev. W. E. Gardner and R. S. Chalmers.

A CHAPEL IN EVERY HOME

"An appeal to the world for a Chapel in every home" comes from Joseph R. Wilson, LL.B., of Philadelphia, bearing the endorsement of most of the Bishops of the Church, and prominent clergymen and laymen all over the world.

It is a sincere attempt to bring to the consciousness of every one the vital need of religion, practiced and taught, in the home as a safeguard to national and individual life.

Mr. Wilson advocates the setting apart of a room, however small, in every home—or at least a designated space where private and family devotions may be made free from intrusion and interruption.

"If pagan Rome had domestic shrines for household gods, surely Christian America ought to have domestic shrines for the one God."

Such an argument is irrefutable. While the ideal set forth may not be fully attained, at any rate much would be gained by a regular time and place for family devotions.

The Calendar of Prayers and Bible Readings, issued by the Brotherhood of St. Andrew, furnishes a method. The Diocese would be stronger if her people were more truly devout.

The Bible a Library

The most important fact to remember in starting the study of the Bible is that it is not a book.

It is a library of sixty-six books, bound together by the conveniences of modern bookcraft. This fact is so obvious when once stated that it may well seem a platitude, yet much of conventional advice friendly to the Bible, and much of conventional attitude hostile to the Bible are based on the ignoring of just this fact.

If we are to become acquainted not with a book but with a library of many books, it is quite natural to suppose that in this collection we shall find *more than one type* of book, and therefore it is of primary importance for us to obtain at least an elementary knowledge of the literary characteristics of that part of the Bible we are reading.

Within the sacred volume are contained law books, historical books, ceremonial books, a hymnal, a play, collections of letters, biographies, tracts, fairy tales, etc. Each of these types is legitimate literature and each has its own special purpose and appeal.

Just because of this, however, each requires intelligent approach, if it is to be used for edification.

Ceremonial details and family genealogies certainly have due place in a universal religion, but the reading without explanation of certain parts of the Bible is almost as valuable as would be similar excerpts from Doctor McGarvey's "Ceremonial of the Mass" or Burke's "Peerage." Again, how much more real the

Book of Job becomes as soon as we understand that it is a drama, composed by a master hand to present the eternal problem of the mystery of human suffering.

Letters, too, are almost always of interest if they are read as the first hand, though fragmentary glimpses into the intimacies of an attractive life, but when St. Paul's request to St. Timothy for his overcoat and notebook becomes theologized into a petition for chasuble and missal, is there much wonder that our younger generation do not read the Bible with zest, or worse, do not read it at all?

This younger generation is trained, and trained pretty thoroughly, to size up the literature which it peruses. One need only to keep his ears open on a street car to find proof of this. In our schools, at a very youthful age, the pupils are initiated into the different historic forms of literature, and are encouraged to evaluate them.

It is because, contrary to this wise approach, the Bible has been thrust before our young people *en bloc*, as a book to be read through from cover to cover with equal tensivity and equal value, that to many thoughtful minds today the Bible is at best a boresome puzzle, and at worst a disgusting travesty of everything they understand by religion.

Hence we plead emphatically for fair play for the Bible, and that means studying intelligently the type of literature to which each book in God's Library belongs.

"Suppose Nobody Cared"

This is the slogan of the second annual drive of the Welfare Federation of Philadelphia, which begins October 23rd and continues until October 30th.

In this drive sufficient money will be raised to pay the running expenses of 124 charitable organizations in the city, embracing twenty-four hospitals, numerous orphanages, nurseries, homes for the aged, and agencies caring for those in need.

Protestant Episcopal institutions benefited by the Welfare funds raised last year are: City Mission, Church Mission of Help, Galilee Mission, Home for the Homeless, Home of the Good Shepherd for Boys, House of the Holy Child, St. Agnes House, St. Martha's House, Sheltering Arms, Seaman's Church Institute, Church Home for Children and House of St. Michael and All Angels.

Relieved of the necessity of raising operating expenses, these organizations were enabled to devote their entire time to the service of the community. Each has testified to the worth of the Federation plan and each will participate in the forthcoming campaign.

The work conducted by these agencies

during the year has been immense. As an example of the magnitude, the Church Home for Children reports that 17,168 days' care was given children; St. Martha's shows that the daily average attendance has been 2000, while the Church Dispensary, operated in conjunction with St. Martha's, has treated 2120 patients in the Dispensary during the past twelve months. Sheltering Arms has given 13,879 days' care. Readers of these columns are well acquainted with the splendid annual showing of the City Mission.

In the community group of agencies, nearly 1,000,000 persons were reached. This figure does not include attendance at meetings. In all, approximately 15,000 persons received daily service through the 124 organizations.

Last year 60,759 Philadelphians gave \$2,070,153.83 to the Federation. The amount to be asked for this year will not be announced until the opening day of the campaign.

Judge J. Willis Martin is president of the Welfare Federation. Effingham B. Morris, president of the Girard Trust Company, is chairman of the Executive Committee. The Committee on Cam-

paign Organization consists of Colonel Franklin D'Olier, former commander of the American Legion and now president of the Sesqui-Centennial Association, assisted by William M. Elkins.

MORRISVILLE CHURCH COMMUNITY HOUSE PLANS PROGRESSING

The plans for the Church Community House, at Morrisville, Bucks County, are progressing, is the announcement made by Clinton Rogers Woodruff, chairman of the Department of Social Service of the Diocese.

Enough funds are in hand to start work just so soon as the plans are approved by the Diocesan Commission on Church Buildings. The plans are now in the hands of that Commission. Mr. Woodruff announces it ought to be possible to begin work on the foundations shortly.

The deed for the two lots valued at \$2500 was executed during the summer and has been accepted by the Trustees of the Diocese.

The report of the Social Service to the Executive Council, 1921-1922, has been printed and can be had upon application to Mr. Woodruff.

The Unknown Northeast

The purpose of this article is to emphasize the bigness of a particular section of Philadelphia to the members of the Church in this Diocese and to present the opportunities and challenge it offers to the Church.

Operation of the city-owned Frankford "L" begins early this November. Citizens of the Frankford district are formulating plans to celebrate the opening of the long-delayed transportation line. They know what it means for the development of all that great section, which the average Philadelphian broadly describes as the "Northeast."

Coincident with the opening of the Frankford "L" plans are expected to have been matured for the completion and early operation of the city-owned high-speed surface line, which will bring into touch with the elevated system a vast extent of territory included in the "Northeast"—a territory about which the average citizen knows comparatively little.

This "vast extent of territory" is the section to which the attention of our Church leaders is specifically directed. It is co-extensive with the Thirty-fifth ward, and might be readily described as the "Unknown Northeast" or the "Coming Northeast."

Kensington, Frankford, Bridesburg, Wissinoming, Tacony, Holmesburg and Torresdale have played an important part in the work of the Diocese for many years. Fox Chase, on account of its rapid growth and recent increase in population, has been before us for some time.

The people in the "Unknown Northeast"—the Thirty-fifth ward—for the most part are thrifty truck farmers living on the farms which they own, which farms in many instances have been in possession of the several families for generations. As to religion, they are Christians whose average moral and spiritual plane is very high. The various denominations have their adherents among these people, although not all denominations have church buildings or places of worship in the territory. Those who are members of denominations not having places of worship join with denominations of their preference so equipped.

The territory occupied by these people in this "Unknown Northeast" is more than thirty-three square miles in extent, or one-fourth of the whole area of the city of Philadelphia.

All of the island of Manhattan and half of it again could be placed within its boundaries, and then have a little space left over.

It is three times larger than Germantown's Twenty-second ward, four

times larger than the populous Fortieth ward in West Philadelphia and fifteen times larger than the Forty-sixth ward, also in West Philadelphia.

It contains only 2 per cent of the city's population. It is the best residential land within the city limits. The chief obstacle to its development has been the lack of transportation facilities.

That difficulty evidently has been overcome in the high-speed surface line connection with the new Frankford "L."

What does this all mean? The history of West Philadelphia development following the advent of the Market Street "L" is of record. Thousands of acres of open ground were covered with tens of thousands of homes, until all that part of the city is now virtually built up to and across the Delaware County line.

History is bound to repeat itself in the "Unknown Northeast." Evidences of this are to be seen in many directions already. Real estate speculators are busy on all sides.

Up to the present time there has been ample provision by the Church to care for this whole section. Besides the farms, there are a number of centers of population. These centers are administered to by churches within or just outside of the territory. On the east, All Saints' Church, Torresdale, and Emanuel Church, Holmesburg, take care of the people near them; while at St. Mark's, Frankford, does a similar work in the south. On the west, Holy Nativity, Rockledge, and Trinity Church, Oxford, minister to the folks on that side. These various churches administer to the people on the outer edge of the section.

Through the center of the thirty-three square miles, for a distance of about nine miles, runs the old Bustleton-Somerton Pike, now known as Bustleton Avenue. We might also mention that the Roosevelt Boulevard and its branches opens up with a good road all the older parts of the section, and is the direct route to New York.

Along Bustleton Avenue are three centers of population, namely: Sandiford, Bustleton and Somerton. Of these, Bustleton is the larger in population, numbering about 2000 people, and is also about the middle point of the whole district. At Bustleton is situated the Memorial Church of St. Luke the Beloved Physician, which ministers to the people scattered in a radius of about two miles. The congregation numbers about 250, of which 150 are communicants.

Besides our church, there are three other churches in this town. The people therefore are well-churched. At Som-

erton, we have a Mission, known as St. Andrew's in the Fields. This Mission is in charge of the rector of the church at Bustleton. With the assistance of a lay reader the work is going on well. The tendency in these two places is a slow growth towards the Church. There can be no rapid growth under present conditions, as the population is almost static. What growth, however, there is will add strength and influence to the Church.

At Sandiford there is no Episcopal church, although there are a number of Church families. In this community there are two religious organizations with places of worship, which carry on a kind of union service.

In a way these administer to the people of the neighborhood. The drawback is that when baptism or holy communion is desired, clergymen of the various denominations must be invited in to officiate. The people do gather to worship, but the usual unfortunate conditions of the union church or chapel exist in both of these organizations. If any extension of the Church in this section at the present time were considered, Sandiford would be the logical location.

As has been stated, the territory has enough Protestant Episcopal churches within its borders or adjacent to it to supply the needs of the people at the present time. It is of the future that we must think now.

Along the Roosevelt Boulevard, wherever the means of transportation warrants it, there have been extensive building operations going on, with the natural increase of population. Already this condition is existent in the south and southwestern portion of the "Unknown Northeast." A like condition will sweep the whole of the section in the next few years.

As a Church, we are in no position to take care of that increase in population. It would be expedient to have some interested men of knowledge to watch this development. Needless expense, caused by poorly located churches, could be somewhat avoided if care were exercised. That we will attempt to care for the situation is certain. But how and when will it be done? We have acted just too late and without thought on other occasions. Will this be a similar experience?

W. McC.

CAREFUL LISTENERS

"When the eyes are shut, the hearing becomes more acute," says a medical authority. We have noticed people trying this experiment in church.—*London Opinion.*

Diocesan Sanctuary

Intercessions

For Our Bishops and Clergy

Almighty and everlasting God, from Whom cometh every good and perfect gift; send down upon our Bishops, and other Clergy, and upon the congregations committed to their charge, the healthful Spirit of Thy grace; and, that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. *Amen.*

For Activity

Stir up, O Lord, we beseech Thee, the wills of Thy people in this Diocese. May those who are without the fold be led to Baptism. May those who ought to be confirmed receive the laying on of the Bishop's hands. May those who have absented themselves from the Sacrament of the Lord's Supper return. May the inactive renew their interest in the Church, and may we all work and pray daily for the prosperity of our Diocese and the extension of Thy Kingdom among men, through Jesus Christ our Lord. *Amen.*

For Vision

Bless us, O Lord, with the vision of Thy Being and Beauty, that in the strength of it we may work without haste and without rest. *Amen.*

For Religious Education

O Almighty God, Who makest us both to will and to do what is pleasing in Thy sight; inspire and guide

by Thy Holy Spirit those entrusted with the work of education; enable them wisely to instruct the pure minds of Thy children; implant in their minds the will to learn; grant them a love of Thy Gospel and a desire to bring others to the knowledge of Thee and of Thy beloved Son, that many may be brought out of darkness into the glorious liberty of the children of God, through the same Jesus Christ our Lord. *Amen.*

For Christian Homes

O God, the Creator and Preserver of all mankind, Giver of all spiritual grace and Author of everlasting life, send Thy blessing, we beseech Thee, upon the families of our land. Cleanse, strengthen and nourish them by Thy sacramental gifts; govern and sanctify every member of the same, that our homes may be radiant with Thy presence and centers of holy influence, for the praise and glory of Thy Name, through Jesus Christ our Lord. *Amen.*

For Social Workers

O God, the Strength of all those who put their trust in Thee, send Thy blessing upon Thy servants who work among the poor and needy. Fill their hearts with a courage which never falters, a patience which never wearies and a love which never fails. Give them the constant vision of Thy glorious Kingdom, and perseverance to obtain it, through Christ our Lord. *Amen.*

Free Exhibit of American and European Cathedral Photographs

Through the efforts of the Executive Committee of the Cathedral League a most unusual opportunity to view a collection of eighty-six photographs of European and American Cathedrals will be given this month at the Art Alliance, Walnut Street east of Nineteenth. The exhibit is loaned by the American Federation of Arts.

The photographs have been exhibited in various large cities, and are coming to this city direct from Portland, where they were on exhibition in connection with the General Convention. Admission to the exhibition will be free. The exhibit will open Wednesday, October 25th, and will remain open until the close of Tuesday, October 31st.

On weekdays the hours will be from 10.30 A. M. to 9 P. M. On Sunday the exhibit will be open from 12 noon to 6 P. M.

Tea will be served on the opening

day from 4 to 5.30 P. M. While the exhibition of photographs is being held the Art Alliance will hold, in one of the other galleries, an exhibition of ecclesiastical crafts work. This exhibition will comprise embroideries, silver, stained glass, wrought iron, etc., suitable for church decoration.

The Cathedral League Executive Committee in charge of the photographic exhibit is Mrs. Henry S. Grove, chairman; Mrs. Charles Biddle, Mrs. John A. Brown, Jr., Mrs. J. Gardner Cassatt, Mrs. Norton Downs, Mrs. Howard S. Graham, Mrs. Frederick H. Howland, Mrs. D. Webster Hughes, Mrs. Ernest Law, Mrs. Albert Lucas, Mrs. Joseph B. McCall, Mrs. J. Vaughan Merrick, Mrs. Frank Moss, Mrs. Arthur E. Newbold, Mrs. C. Lothrop Ritchie, Mrs. Alexis DuPont Smith, Miss Emily S. Smith, Mrs. Alfred Stengel, Mrs. William J. Taylor, Mrs. Alexander Van Rensselaer and Mrs. Charles Wheeler.

SPIRITUAL STATISTICS

Our spiritual birth-rate appears to be declining!

The Journal of the last Diocesan Convention shows 4124 baptisms in 1921 as against 4295 for 1920—a decrease of 171.

In 1921, 3473 were received by Confirmation or otherwise; in 1920, 3506—a decrease of 33.

The figures are small, but the trend is significant.

Methods of computing parochial statistics may vary, reports may be inaccurate, but from the figures before us the population of the Diocese has increased much more in proportion than the communicant strength of the Diocese.

In other words, we do not seem to have gained our due share in the increase of population.

Have we been so eager for machinery and money that we have neglected men and their salvation?

RETURNS TO DIOCESE



THE REV. STANLEY V. WILCOX

The Rev. Stanley V. Wilcox, who was elected rector of St. Paul's Memorial Church, Fifteenth and Porter Streets, this city, assumed charge on September 10th. He is a graduate of the Philadelphia Divinity School of the Class of 1920.

After graduation he went to Arizona under Bishop J. W. Atwood and was in charge in the Arizona Diocese of St. John's, Globe, and Transfiguration, Miami. Mr. Wilcox is a veteran of the World War. He served in the same regiment, the 9th, at the Plattsburg Training Camp, with United States Senator George Wharton Pepper and Bishop Perry. Mr. Wilcox was a member of "G" Company.

When the United States entered the war Mr. Wilcox enlisted as a private in "E" Company, 103rd Engineers, 28th (Iron) Division, and served with a unit overseas throughout the war. Before going to Arizona, Mr. Wilcox was assistant at Gloria Dei (Old Swedes) to the Rev. Percy R. Stockman, and was also one of the chaplains at the Seamen's Church Institute.

REV. ROBERT NORWOOD TO HOLD MISSION AT ST. JOHN BAPTIST

The Rev. Robert Norwood, rector of St. Paul's, Overbrook, will conduct a Mission on Thursday and Friday nights, October 12th and 13th, at the Church of St. John the Baptist, Germantown Avenue and Seymour Street, Germantown. The Rev. Francis M. Wetherill, rector of St. John the Baptist, at whose invitation Mr. Norwood consented to conduct the Mission, has taken steps to reach as many people of all denominations and of the unchurched as possible. Mr. Wetherill is counting upon the Mission being a spiritual stimulus and has been busy enlisting helpers to follow up the newcomers who will be touched by Mr. Norwood's message. The Mission will open each night at 8 o'clock.

ADDITIONS TO PRO-CATHEDRAL STAFF

Announcement has been made of two additions to the clergy staff of the Pro-Cathedral of St. Mary. The Rev. Elliot White, formerly rector of St. Mark's Church, Locust Street near Sixteenth, will return to this city shortly to take charge of the work among the foreign-born in the Diocese, and the Rev. Alfred William Griffin, widely known as a preacher of much power, will come here this month as a special preacher to assist the Rev. Clarence Wyatt Bispham, the new priest-in-charge of the Pro-Cathedral.

Father White, who has specialized in foreign work in the Diocese of Fond du Lac, has resigned from the staff of St. Paul's Cathedral, Fond du Lac, to take up the similar work in this city. He will make his headquarters at the Pro-Cathedral. Father White was rector of St. Mark's Church in this city from 1913 until a few years ago, when he was transferred to the Fond du Lac Diocese.

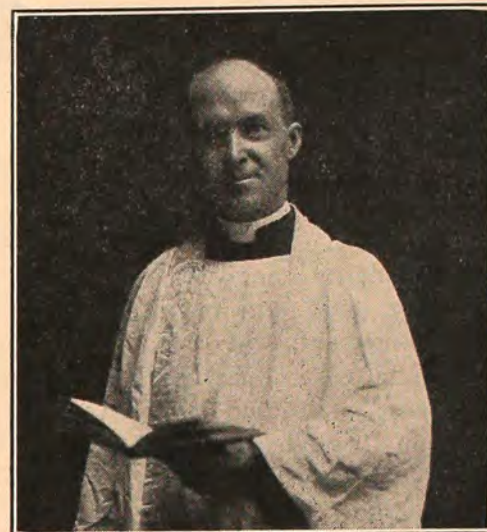
THE REV. JOHN H. LEVER COMING TO THE ADVOCATE

The Rev. John Howard Lever, who has been in charge of all social service work in the Diocese of Michigan, has accepted a call to the rectorship of the Memorial Church of the Advocate, Eighteenth and Diamond Streets, and is now in charge of the Parish. He succeeds the Rev. Henry Martyn Medary, who went to Taunton, Mass., last spring, after serving at the Advocate for twenty years. Mr. Lever is a graduate of Brown University and Cambridge Theological School, and was ordained to the priesthood by Bishop Perry in 1912. He was in charge of Calvary Church, Parcoag, Rhode Island, after his ordination. For seven years he was in charge of the City Mission in St. Louis and for the past two years was in charge of social service in the Michigan Diocese. He is the author of "Social Service in a Great City."

RESIGNS ST. SIMEON'S RECTORSHIP

The Rev. George J. Walenta, for twelve years rector of St. Simeon's Episcopal Church, Ninth Street and Lehigh Avenue, has resigned that charge and accepted a call to the Missionary Diocese of Duluth, Minn. Mr. Walenta will work under the Rt. Rev. G. G. Bennett, Bishop of the Duluth Diocese, and will have charge of the work in the railroad centre at Brainerd and the agricultural centre at Aitken. The Rev. John R. McGrory, assistant at St. Simeon's, will be in charge of the Parish until a new rector is selected.

IN CHARGE AT PRO-CATHEDRAL



THE REV. CLARENCE WYATT BISPHAM

The Rev. Clarence W. Bispham, who took charge of the Pro-Cathedral early in September, is widely known to many in the Diocese. For nearly seventeen years he was rector of St. Philip's, West Philadelphia.

In beginning his work at the Pro-Cathedral he emphasized that the Pro-Cathedral is for "all sorts and conditions of men"; that all groups who acknowledge God and His Adorable True and only Son Jesus Christ are to be made welcome to the worship and work that, with God's help, the Pro-Cathedral may become a power and strength to the Diocese. Mr. and Mrs. Bispham are living at the Colonial, Eleventh and Spruce Streets.

Mr. Bispham is a graduate of Amherst, and has received two degrees from the Philadelphia Divinity School. Returning from a trip around the world and preaching in various churches in Japan, China, the Philippine Islands, American Church in Paris and mission churches of London's East End, Mr. Bispham became Locum Tenens of Christ Church, Indianapolis, and later at St. Paul's, Burlington, Vt. It was to the rectorship of St. Paul's that the Rev. Dr. George L. Richardson went when he resigned his Vicarship of the Pro-Cathedral last June.

One million dollars will be raised by popular subscription for the Episcopal Theological School in Cambridge, Mass., Bishop Lawrence, of Massachusetts, announced at a dinner of delegates to the General Convention at the University Club in Portland Ore.

As Chairman General of the campaign, Bishop Lawrence is to give the major portion of his time to its direction, turning over to the Bishop Coadjutor-Elect, Dr. Slattery, the routine administration of the Diocese. A coast-to-coast organization of graduates of the school will be built up for carrying on the campaign which is to be completed by spring.

Rev. George Sears Gassner

"I never look into the faces of these boys but that I feel it may be the last time I will ever see them. This makes me all the more anxious to give them a real message. A crew from a ship were in here last week and shortly afterwards she was wrecked off the Newfoundland Coast and only a few of the members of the crew survived. So you see I have reason to feel this way."

In such words was expressed the spirit with which the late Rev. George S. Gassner served twenty years as Minister in Charge of the Church of the Redeemer and Director of the Churchmen's Missionary Association for Work among Seamen in the Port of Philadelphia, located at Front and Queen Streets.

During the winter of 1914 shipping conditions were very bad and a relief station was opened at the Mission in the emergency, where daily free lunches were served to the unemployed men and hundreds were given assistance. The Board of Managers, and particularly the wardens, Messrs. T. Broom Belfield and the late W. W. Frazier, gave the fullest co-operation. This marked the climax of the work which Mr. Gassner had been doing in and through the Institute whose history runs back to the Floating Chapel of the Redeemer, which was erected on barges anchored at the foot of Spruce Street in 1847.

The work was later housed in a sail loft near Front and Spruce Streets and later was located in a building at Swanson and Catherine Streets. In 1878 the Church of the Redeemer and a Parish building adjoining were erected at Front and Queen Streets. Here the Rev. Mr. Gassner succeeded the Rev. F. F. W. Greene, who but a short time before had filled the position made vacant by the resignation of the Rev. F. M. Burch.

After America went into the war there was a slump in shore work among seamen, and the Institute at Front and Queen Streets was used for Welfare work among soldiers and sailors under the direction of the War Commission of the Diocese.

In June, 1919, Mr. Gassner retired after twenty years of service, as Minister in Charge of the Church of the Redeemer and superintendent of the Seamen's Institute. He was in his seventieth year. He was born in Germantown, Ohio, and attended the Iowa Wesleyan University, and after his graduation was ordained as a Methodist preacher. He joined the Protestant Episcopal Church and was ordained to the priesthood in 1884, his first assignment being to Trinity Cathedral, Easton, Md. In 1886 he went to St. Johnland, New York, and five years later to St. George's Church, Kansas City.

He was Rector of Christ Church, Delaware City, for a short time, and later had charge of Emmanuel Church, Quakertown, which he resigned to take up the work for Seamen at Front and Queen Streets in 1899.

Since his retirement he continued his interest in the work and gave constant encouragement to the plans for its development under the auspices of the Seamen's Church Institute of Philadelphia.

During the past three years he officiated successively as supply at Easton, Md., and at the Church of St. Jude and the Nativity, and St. Paul's Memorial Church in South Philadelphia. He greatly enjoyed the contact this gave him with various church people and his services were always most kindly and helpful. He was an active member of the Church Brotherhood and well known among the clergy of the Diocese.

During his later years Mr. Gassner lived at 4038 Powelton Avenue. He was stricken at home early in August and immediately taken to the Episcopal Hospital, where every possible attention was given him.

He suffered paralysis of the right side and never rallied to any extent. His death occurred on Friday, August 25th. Funeral services were held at the Church of St. Jude and the Nativity on Monday, August 28th, the Rev. Richard J. Morris and the Rev. Percy R. Stockman officiated, with several of the clergy of the Diocese present. The lesson was read by the Rev. George W. Barnes. The body was taken to Cheltenham Hill Crematory according to the wishes of Dr. Gassner. Besides his Church activity he had been long identified with the Tall Cedars of the Masonic Order, and with the Philadelphia Aeroplane Club. His widow and several children by his second marriage survive him.

THE BISHOP'S BRICKS FUND

The Annual Presentation Service was held as usual on the Eve of Whitsunday—and this year at St. Martin's-in-the-Fields, which has been the "Banner Church" for two consecutive years.

In spite of torrents of rain the children came from long distances—from Andalusia and Frankford, from the center of the city and the Main Line, as well as from Germantown and Chestnut Hill. The Polish and Italian children from Kensington bring each year their offering to the Bishop. Colored Churches of the Diocese are represented, all bringing their "Bricks" and "Churches" to present them to Bishop Rhinelander.

The offering this year amounted to

ANNUAL CORPORATE COMMUNION

Brotherhood of St. Andrew

Thousands of Church men and boys all over the United States will corporately receive the Great Sacrament at an early hour on the First Sunday in Advent.

Last Advent, 520 parishes are known to have had Men's Corporate Communion, using 65,000 card notices.

In addition, many other parishes entered fervently into the movement.

Plan now for the Annual Corporate Communion the First Sunday in Advent.

Card notices for distribution, and posters, may be had from Brotherhood of St. Andrew, Church House, 202 South Nineteenth Street, Philadelphia, Pa.

\$1850, and this is made up of small sums—each dime representing one "Brick." St. Mary's, Wayne, carried off the banner with an offering of \$272.60, and St. Martin's-in-the-Fields came very close to this with an offering of \$260.43. The "Honor" Parishes having an offering of over \$100 were St. Peter's, Germantown; St. Michael's, Germantown; and Grace Church, Mt. Airy. The following parishes materially increased their offering: Epiphany, Germantown; St. Ambrose, Kensington; St. John Baptist, Germantown; Chapel of the Redeemer, Andalusia; St. Luke's Mission of St. Luke's, Germantown; St. Mark's, Frankford; and St. Stephen's, Bridesburg. Two new parishes this year were St. Mary's Colored Mission, Chester, and All Saints, Darby.

Special mention should be made of the following parishes for their constant and continual interest: The Covenant, Philadelphia; Incarnation, Philadelphia; St. Barnabas, West Philadelphia; Old Christ Church and St. Peter's, Gloria Dei, St. John's, Norristown; St. Bartholomew's, Wissinoming; St. Paul's, Aramingo; Holy Sacrament, Highland Park; St. Clement's, Philadelphia; St. James', Philadelphia; St. Luke's, Germantown; St. Mary's Chapel, Philadelphia; St. Philip's, West Philadelphia; St. Peter's, Phoenixville; St. Asaph's, Bala; St. Luke's, Newtown; and All Souls Church for the Deaf, whose members make a special effort each year to make their offering a goodly sum to give to the Bishop for his work. This year marks the tenth anniversary of the Bishop's Bricks Fund, which was begun in the first year of Bishop Rhinelander's Episcopate.

Here and There in the Diocese

The address of the Rev. J. J. Joyce Moore has been changed from 256 South Eighth Street, Philadelphia, to 503 Woodland Terrace.

The Rev. Victor O. Anderson, assistant at St. Clement's, Philadelphia, became assistant at the Church of the Advent, Boston, October 1st.

The Rev. Benjamin Horton, formerly assistant at St. Mary's, West Philadelphia, became curate of the Church of the Atonement, Chicago, July 1st.

The Rev. James M. Niblo has been ordered by his physicians to California for his health. Mr. Niblo, during the summer, started a mission at Ventnor, N. J.

St. Philip's Church School, West Philadelphia, has presented to the Shoshone Mission, Wind River, Wyo., a replica of the cross in the chapel of St. Philip's.

The Rev. Alfred Lee Jones has resigned the rectorship of All Hallows Parish, Snow Hill, Md., to take a post graduate course in the University of Pennsylvania.

The Rev. Charles W. Schiffer, priest-in-charge of The Holy Comforter, has been in charge of St. Titus, Elmwood, since July 1st, in addition to looking after his own parish.

The Rev. Frank Williamson began his duties as vicar of St. Michael's, a chapel of St. Mark's, Philadelphia, September 1st. Mr. Williamson formerly was a curate at St. Mark's.

The Rev. W. Fred Allen, formerly curate of St. Luke's, Germantown, has been attached to the staff of the City Mission and has been transferred to this Diocese from Maryland.

Young people of the House of Prayer, Branchtown, have formed an organization which is known as "The Young People's Service League." It meets the second Thursday in the month.

The Rev. Walter Marvine has been appointed vicar of the Redeemer, Andalusia.

He succeeds the Rev. H. M. Kirby, who accepted appointment for work in Europe under Bishop Williams.

The Woman's Friendly Society of St. Paul's, Chestnut Hill, propose to have a Fair in late November or early December for the new Parish House or some one definite object needed for the same.

The Rev. Edward E. Durant, priest-in-charge of St. Cyril's Mission, Coatesville, and Holy Cross Mission, Bryn Mawr, has been given a two months' leave of absence to visit his old home in Barbadoes.

In the will of Marie M. Boyd, admitted to probate September 5th, there are bequests of \$5000 each to the Episcopal Hospital and the City Mission. The testatrix died August 20th at 2214 St. James Place, Philadelphia.

The Executive Committee of St. Giles, Sixty-ninth and Chestnut Streets, has taken a house at 47 Ashby Road, Stonehurst, as a temporary rectory. The Rev. Walter C. Pugh and his family will move to Kennett Square to the rectory about the middle of October.

The Rev. Francis B. Barnett has resigned the rectorship of St. David's, Manayunk, and has been appointed on the staff of the Bucks County Missions under the Rev. Samuel B. Booth. The Rev. Alexander Patman is serving temporarily at St. David's.

Rev. and Mrs. Arthur B. Rudd, with their son, spent the summer in France, where they attended summer courses at the University of Grenoble. Before leaving they were presented with a purse of over \$150 by the congregation of Trinity Memorial Church, Ambler. Mrs. Rudd was also given a gold wrist watch.

The boys of St. George's parish, Richmond, have sent to the CHURCH NEWS expressions of delight that Rufus Tasker is again to continue his leadership of the Gymnasium and Athletic Association. Mr. Tasker is a trained athlete and is making his work among the boys part of his service in the parish.

Because of the increase in givers to

the United Thank Offering in St. Thomas' Parish, Whitmarsh, the Rev. N. B. Groton is asking for women volunteers, who, with their automobiles, will help Mrs. John M. Canfield reach the homes in the Parish. Mrs. Canfield has been the Thank Offering Treasurer for six years.

Four new teachers have been welcomed to the Church School of St. Thomas', Whitmarsh. They are Mrs. Evans Dick, Mrs. Maude Straith-Miller, Mrs. George H. Slee and Miss Faith C. Lee. Mr. John G. Parsons, a last year teacher, now is assistant superintendent in charge of "business management" of the School, and Mr. Harry D. Prescott now is assistant to the Secretary.

St. James' Parish, Bristol, the Rev. H. S. Paynter, rector, celebrated his 210th anniversary on St. James' Day, July 25th. Services were held all day, beginning with a celebration of the Holy Communion in the morning, culminating at night in a reunion meeting of present and past members of the parish. The Rev. Dr. Louis C. Washburn, of Christ Church, Philadelphia, delivered the principal address.

Irving Hancock, for many years organist at Trinity Church, Chicago, has accepted the position of organist and choirmaster at the Church of The Saviour, West Philadelphia. He will take charge early this month. For twenty years Mr. Hancock was associated with Trinity in Chicago. The Rev. Z. B. T. Phillips, who came to the Church of The Saviour last spring, was rector of Trinity from 1902 to 1907, and it is understood was instrumental in bringing Mr. Hancock to this city.

The Rev. N. B. Groton, rector of St. Thomas' Church, Whitmarsh, announces the appointment of Miss S. Emma Roberts as parish visitor. Miss Roberts' home is not far from Dreher and Jarrettown. During the war Miss Roberts had much to do with Liberty Loan drives, the War Chest, and the Red Cross campaigns in her neighborhood. Her mother was a life long member of St. Thomas' parish, and Miss Roberts herself was brought up in St. Thomas'.

THE GOSPEL AND CIVILIZATION

James Chalmers' address before the London Missionary Society in 1886 included the following:

"I have had twenty-one years' experience among natives. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal.

"I have visited the islands of the New

Hebrides, the loyalty group, the Samoan group and others and others. I have lived with the savages of New Guinea; but I have never met with a single man or woman, or a single people that your civilization, without Christianity, has civilized.

"Gospel and commerce, but remember this, it must be the Gospel first.

"Civilization! The Rampart can only be stormed by those who carry the Cross."

THE NEXT CONVENTION

New Orleans was agreed upon as the place of meeting of the next General Convention. The invitation from Philadelphia had been strongly urged by the Rev. Floyd W. Tomkins on behalf of the Diocese of Pennsylvania. The fact that there has never been a General Convention held in the far South, where the Church needs the inspiration and uplift of a Convention, was the determining factor in favor of New Orleans.

Letters to the Editor

This department is open to all baptized members of the Church. It is for the exchange of information and opinions. Correspondence is freely invited. Because of space limitations letters should be as brief as possible. THE CHURCH NEWS is not responsible for opinions expressed. The Editor reserves the right to decide what shall be published.

SOME CITY MISSION NEEDS

"To The Church News:

"Clothes are needed, old or new, for the poor men, women and children of every district in Philadelphia. The appeals are very pathetic, especially for warm things, the need for which is accentuated in many instances by lack of coal.

"Will you kindly help us through your columns to reach those who will be willing to help?

"Perhaps some of our church people have in their store rooms discarded overcoats, suits, dresses, underwear, layettes or something to give relief and happiness to our poor families.

"They will be gratefully received by The Clothing Department, City Mission, 225 South Third St., Philadelphia, Pa.

"Mrs. Wm. A. M. Fuller, Jr.,
"Chairman Pro-tem."

THE C. S. S. L.

The Church School Service League of the Diocese has assumed a pledge of \$1250 for the year 1922 to be distributed as follows:

- \$250 for the support of Hooker School, Mexico.
- \$250 for the support of St. Andrew's Hospital, Wusih, China.
- \$250 for the salary of a Domestic Missionary Bishop.
- \$250 for the work among Indians in South Dakota.
- \$250 for the support of the tuberculosis sanitarium, Phoenix, Ariz.

All of these designated objects are included in the quota.

Is your school lined up for this work, this season?

Remember also the annual box of gifts for the Rosebud Agency is to be sent on November 18th. You will want your Parish to share in that, and also in some of the eighteen other boxes which are to be sent to Colored Missions.

An attractive folder has just been issued by the C. S. S. L. to leaders of boys and girls in the Diocese of Pennsylvania. It answers such questions as:

What is the Church School Service League?

What Can Boys and Girls Do?

What Can Boys and Girls Make?

Under the caption of "Boys' and Girls' Love Stories of Adventure," the oppor-

tunity is presented of having the young people become inspired by stories of the Church's missionary heroes. The C. S. S. L. offers to help in this feature by making the mission fields real and vital to all the young people.

The headquarters in the Church House opens October 1st, and everybody is invited to come with information, criticism, questions and suggestions.

GIRLS FRIENDLY SOCIETY

The Girls' Friendly Society held a garden party at Mrs. E. E. Denniston's residence, School Lane, Germantown, on June 17th, the object being to raise \$200 for a scholarship at the Bryn Mawr Summer School for Women Workers in Industry. The affair was so successful that, in addition, a substantial sum is on hand for Diocesan purposes. The Society is proud that one of its members, Katharine Hill, of St. Andrew's Branch, West Manayunk, was one of the 100 students at the Summer School.

A G. F. S. Provincial Conference is to be held in Philadelphia, November 16th, 17th, 18th. Each Diocese in the Third Province, having G. F. S. Diocesan Organization, is invited to send six associates and six members to be the guests of the Pennsylvania G. F. S.; Dioceses without Diocesan Organization to send three associates and three members. Pennsylvania associates and members are especially requested to keep Friday evening, November 17th, when a mass meeting will be held. The complete program will be in the November CHURCH NEWS.

TEXT BOOKS FOR STUDY CLASSES

The Church Store of the Educational Department re-opens with a stock of text books for the various Study courses, offered by the Presiding Bishop and Council for 1922 and 1923.

Religious literature of all kinds, leaflets, calendars and reward cards, information on the Christian Nurture Series given, and material for Church Schools ordered, the Church Hymnal, candles, altar hangings, linens and vestments. Church furnishings can be selected and ordered through this Department. Subscriptions for Church periodicals, and single numbers.

We are the Agents in this Diocese for the Churchly Christmas Cards and Calendars of Mowbray's, England. To parishes or bazaars selling these cards we allow 20 per cent. discount on orders of \$5.00 or more; a fine way to raise money for their work. The Church Missionary Calendar for 1923 is now ready for distribution.

Pay us a visit and let us help you in any way we can.

M. E. AVERY,
Business Manager.

Do You Know the Co-Operative Shop
317 South 20th Street
Philadelphia, Pa.?

The Co-Operative Shop finished its first year's work on August 1st.

In that time it paid all its expenses; returned a loan of \$500 with which the work was started, and gave \$400 to Rev. George L. Richardson, D.D., toward the Vacation Bible School at the Pro-Cathedral and the Open Air Services on the Parkway.

Furthermore, it has helped 100 families to purchase necessary clothing of good quality at a modest price; secured employment for a number of women and girls; and carried on a general Social Service Work too intimate to relate.

The Shop desires to increase its usefulness in the Diocese and welcomes new members—both donors and buyers.

The membership is \$2.00 per year, and one membership card only is needed for a household.

Further details may be had by visiting the Shop or addressing Miss E. A. Deane, Executive Secretary.

DIOCESAN LIBRARY NOTES

The summer months in the Library were uneventful. Various reports and pamphlets were received, as stated below. Perhaps the most important of these is the "Prospectus of the Christian Nurture Series for 1922-23." Of the books named for use in the coming year's work, a number are to be found here.

The Library is now open and ready for its fall work, reinforced by a number of valuable books. The new books following have been received:

"The Psychology of Jesus," by Hitchcock; "Jesus and Paul," by Bacon; "Our Lord's Resurrection," by Sparrow Simpson. These three being given by the Board of Control.

Works of Bishop Grafton, presented by the Rev. Mr. Gilbert; "The Decisive Hour of Christian Missions," by Mott, presented by Rev. Mr. Clark; The International Year-Book, 1921; The Gospels, in four volumes, presented by Mrs. Van Rensselaer; "Historic Churches of America," in eighteen parts, given by Mr. Benjamin Frazer; Standard Dictionary, by Rev. Mr. Schiffer; The Boardman Lectures, 1922, Moffatt, given by Dr. Josiah H. Penniman, who also presented the Bulletin of Public Lectures, University of Pennsylvania, 1919-20; "An Appeal to the World for a Chapel in Every Home," Jos. R. Wilson, presented by the author.

The librarian will be obliged if those having books out for the summer will see that they are returned by October 15th.

The Editor's Book Shelf

Life of Bishop Percival. By William Temple, Bishop of Manchester. New York, Macmillan, 1921, pp. IX and 389.

"A sunlit promontory" was a friend's description of the late Bishop of Hereford, and after perusing this biography by his godson, one is conscious of having dwelt indeed on the heights and in the sunshine with an exceptionally vigorous and manly Christian character. Bishop Percival's long life, from 1838 to 1918, justified the salutation once given him: "The last of the Victorians." As the headmaster of two of England's greatest private schools, Clifton and Rugby, and as the president of Trinity College, Oxford, Doctor Percival earned the reputation of being not only an inspiration to his pupils, but also an indefatigable creator of strong faculties and up-to-date "plants." Bishop of Hereford from 1895 onward, he became noted for his fearless championship of what was called, somewhat strangely, "Anglican Liberalism." On a large number of points, such as the education controversy, the higher education of women, interdenominational communion services, the use of the Athanasian Creed, and last but not least, the appointment of the Rev. B. H. Streeter as Canon of Hereford, the attitude and action of Bishop Percival were almost entirely against the judgment of the majority of the English episcopate and of most of his own clergy. His excommunication by the Bishop of Zanzibar in 1915 was expressive of the tenacity of feeling aroused; and it may be admitted that a certain inability on Bishop Percival's part to appreciate either the intellectual position or ecclesiastical integrity of those who differed from him did not tend to make for the peace of Jerusalem. Nevertheless it was one of those who differed most fundamentally from him in churchmanship, the present Archbishop of York, who wrote of him: "In his championship of what he believed to be right and his fearless opposition to what he believed to be evil, in his boldness and in his tenderness, he always seemed to me a type of Christian chivalry." (p. 371.)

We cannot close without emphasizing the admirable way in which Bishop Temple has handled this in many ways difficult life. We had been favored with one picture of the Bishop of Manchester in Chapter X of *Painted Windows*. For a self-revealing and far more accurate portrait, we commend this biography by one who, brought up in the strong but narrow school of Bishop Percival, has learned to reverence and

maintain the strength, but to transfigure and to transcend the limits. It is as a seminar in churchmanship that we notice this biography.

C. R.

The Sacraments. By the Rev. Francis J. Hall, D.D. New York, Longmans, 1921, pp. 331.

We heartily welcome this ninth volume in Doctor Hall's series on Dogmatic Theology. No matter what our personal preferences may be in matters theological, it is an unquestionable acquisition to get so clear and methodical a presentation of the sacramental activity of the Church, based on definite and co-ordinated principles consistently developed. The value of such acquisition is, of course, the greater when the author has received such general approval in his previous works as has Doctor Hall.

Perhaps for many the four chapters on the Eucharist will prove of greatest value. Here it would seem that Doctor Hall's heart interest has been, and here his touch appears the surest. We wish that these four chapters on the Eucharist in History, the Eucharistic Gift, the Eucharistic Sacrifice, and the Benefits of the Eucharist might be published together as a separate booklet for missionary work among thoughtful people. Taken together they form probably the best all round treatment of the Eucharist by an Anglican since Wilberforce's treatise in 1853. Certainly all enthusiasts for Church unity should be especially keen for Doctor Hall's strong insistence (p. 103-4), that the primary dogma of the Eucharist is not the Presence, but the Identification, and that this sequence cannot be disturbed without serious dislocation of doctrinal emphasis. That after consecration the elements are the Body and Blood of Our Lord is Catholic dogma. That this implies and connotes the Real Presence seems an entirely valid and logical inference. Nevertheless, this latter doctrine being inferential, is *secondary*, and as a matter of history has not always and everywhere been drawn, while the fact of the Identification of the elements with Christ's Body and Blood is primary and can be substantiated in every age. When it is realized how much ceremonial and how many controversies hinge not at all on the primary dogma but only on this secondary inference "controversing about corollaries," in wise old Fr. Benson's phrase—it will be seen how far-reaching the clarity of Doctor Hall's

thought may prove in any Eucharistic synthesis toward unity.

C. R.

Creative Prayer. By E. Herman. London, James Clarke & Co., 1921, pp. 240.

After all, is not the greatest argument for Christianity its deep and unfathomable attractiveness to those who have actually known it? One may question the validity of many traditional proofs of Christianity; one may allow quite freely the far-reaching significance of Biblical criticism for the conventional Christian categories; and then in the indescribable peace of Absolution, or in the quite unearthly joy and passion of the Eucharist, the conviction wells up within us: it is too good not to be true. Happily enough we may claim the support of both Platonism and Pragmatism when we judge that what with such perfect adequacy satisfies the utmost ranges of our religious and devotional personality must justify itself ultimately also in the realm of the intellect.

Such are the thoughts which come to us after reading this contribution on the practice of prayer by an English Free Churchwoman. It is pre-eminently by one who knows from experience what the life of both individual and corporate prayer is; who has shared its labors and partaken of its rewards. Her eyes have truly seen the King in His Beauty, and that land which for most of us is so very far off. We Churchmen need to be very humble in our claims to Catholicity, when we realize how far ahead of many within our own communion in both Catholic life and discipline the members of that Free Church Movement in England are, under such leaders as Doctor Orchard, W. G. Peck, and this Mrs. Herman.

We are not afraid to commend this book to the most severe test possible for any devotional treatise, namely, its capacity for being read with profit to the soul at mealtime in Retreat.

C. R.

"The Book of Books and Its Wonderful Story," John W. Lea. (John C. Winston Co., \$3 net).

"It seemed good to the writer to give an outline of the whole story of Bible production and transmission from the original manuscripts to the latest versions." This he has well done in the volume before us—"a popular handbook for Colleges, Bible Classes, Sunday Schools and private students."

A chapter on Ancient Writing and writing materials, with illustrations, is especially good, while in the Introduction, the author explains the reasonableness of minor errors in the transmission of the Scripture text, though he does not enter into textual criticism. The three

great factors in the development of Bible knowledge,—the Renaissance, the Reformation and the Invention of Printing, are briefly treated, and the story of each step which has led to the latest version is interestingly told in successive chapters.

A unique feature of this book is its richness in illustrations,—not only of the Versions themselves (by titles and specimen pages and of the manuscripts), but also of portraits of almost all men since Wiclif prominent in Bible translation, including a large percentage of those who formed the English and American Revision Committees in the Revision of 1881 and 1901, with brief biographical notes.

The author has gathered together in convenient compass a vast array of information pertaining to the production of the Sacred Scriptures, which, with a complete chronological table, maps, index and bibliography, make this book a valuable ready reference for all students of the Bible.

F. E. S.

How France Built Her Cathedrals. By Elizabeth Boyle O'Reilly. New York, Harper, 1921, pp. 612.

This book is much more than an architectural record. It is rather the story of French Christianity, as witnessed in her great historic churches. There is a quite complete survey given, from the royal foundation at St. Denis near Paris, through the far-reaching influence of Burgundian Cluny, on to the rich heaven seeking buildings of the North and the more earth loving edifices of the Midi. To all who have visited or who are hoping to visit these lasting monuments of French religious life, or to all who love France and would enter into the spirit of her religion, this book, a happy union of the artistic and the devotional, will be of value.

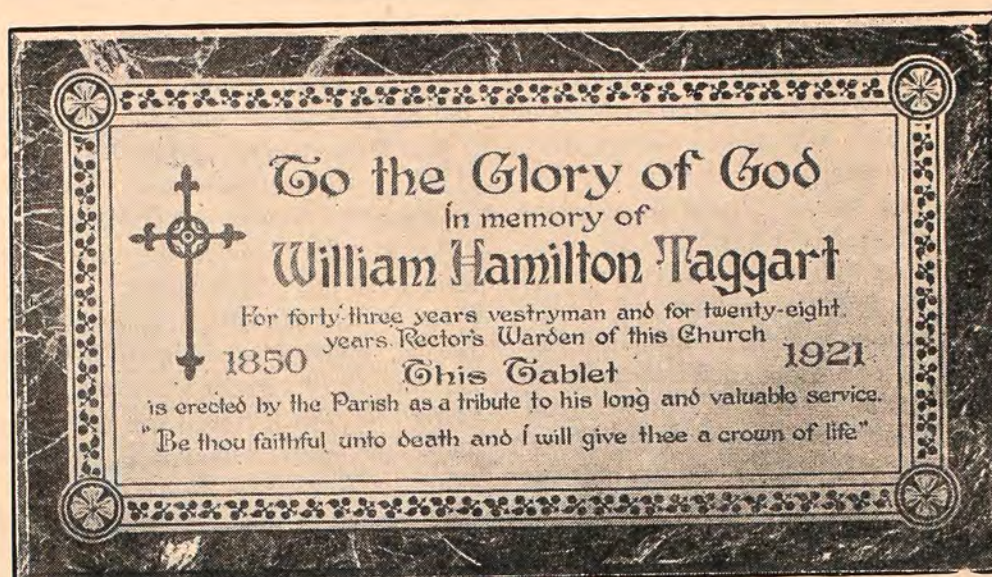
C. R.

THE DIFFERENCE

I was once travelling in an Oriental country, where life was squalid, women despised, and houses built of mud; and of a sudden I came upon a village where all seemed changed. The houses had gardens before them and curtains in their windows; the children did not beg of the passersby, but called out a friendly greeting. What had happened? I was fifty miles from a Christian Mission station, and this Mission had been there for precisely fifty years. Slowly and patiently the influence had radiated at the rate of a mile a year, so that one could now, for a space of fifty miles across that barren land, perceive the salt of the Christian spirit, and could see the light of the Christian life shining as from a lighthouse fifty miles away.

F. G. PEABODY.

Dedicate Memorial Tablet to Vestryman



On Sunday morning, September 24th, a memorial tablet was unveiled and dedicated in St. Thomas' Church, Whitmarsh, to William Hamilton Taggart, for forty-three years a vestryman of that Church and for twenty-eight

years rector's warden. Mr. Taggart died in the latter part of 1921.

The Rev. N. B. Groton, rector of St. Thomas', conducted the services. The tablet was placed on the north wall of the Church near the place where Mr. Taggart was accustomed to sit.

Watching Polish Work Develop

Needless to affirm that our Churches' catholicity must not merely be a theory, but substantiated by demonstration. It is by no means boastful to point to the Diocese of Pennsylvania as a fair example in this regard. It is, indeed, unique, that in spite of occasional accusations of clanishness, on our part, that we should find ourselves, rather naturally, engaged in reaching various racial groups.

As an instance, on several occasions, we have had ample opportunity to watch, with much interest, the progressive stages of the Polish activity, under the charge of the Rev. T. O. Pienionzek, located in the old Church of The Advent, 507 North Fifth Street. Their processions during Christmas and Easter are most interesting.

While adhering strictly to our Prayer Book, they do not give up certain traditions and customs. The members are perfectly conscious of the fact that they are under the jurisdiction of our Bishops and are looked upon as an element of the Diocese of Pennsylvania. Considering the fact that the congregational personnel is comprised of individuals who are poor, from a worldly standpoint, their contributions toward the upkeep of their Church are proportionately encouraging.

Speaking generally, the attendance is fluctuating, and the possibilities manifest signs of promise. It is to be regretted that so few American friends outside of their occasional contributions, visit this mission to ascertain what actually transpires. A striking feature of the Polish work is a day school, the

pupils being composed of little ones, who would have ordinarily attended Roman Catholic Parochial schools. The children are not only given a secular education, but, also, receive instruction in churchmanship. A special musical course enables the choir master, Mr. George Prickett, to direct a splendid choir.

Recently a boy of about thirteen was to receive baptism. He answered all the questions in a loud and solemn voice. The choir sang, in Polish, real classics from Padwysoki, Schumann, Schubert, etc. Perhaps we ought to mention right here that Father Pienionzek informs me that this baptism is his 127th. Since his stay in the Church of The Advent, he has also married 61 couples, conducted 45 burials and presented to the Bishop for Confirmation 67 persons.

But, it might be asked, who is this Mr. George Prickett? He is an English gentleman, whose heart and soul is in Polish activity. In order to be of active assistance, he has acquired a splendid Polish vocabulary, and thus sings so well in the Polish language that it is hard to distinguish as to whether he is or is not a native.

A Methodist minister, only the other day, expressed surprise at seeing so many persons entering the Church on Sunday mornings for services. It is by no means an exaggeration to state that we have easy access to a Pole if we will but take advantage of opportunities. Of course, the Polish Committee of the Woman's Auxiliary, is already becoming of constructive value to the course.

JOHN L. ZACKER.

Church Normal School

The Department of Religious Education of the Diocese of Pennsylvania has arranged for a Church Normal School, which will commence its third year in the first week of October, with an enlarged scope. The main sessions will be held in the Church House, Philadelphia, on Thursday evenings from October to February inclusive.

The sessions will be divided into two periods of one hour each, during each of which, two classes will be held, the first studying units 1 and 2 of the Standard Course of Teacher Training, (The Pupil, and The Teacher); the second studying units 6 and 3, (Church School Ideals, and How to Teach the Life of Christ).

The second period will also be divided into two sections, one composed of Grade Conferences for teachers using Christian Nurture lessons, the other a lecture course on Church History.

On Monday evenings, from October to February inclusive, a branch of the Normal School will be held in St. Philip's Parish House, West Philadelphia, for the convenience of teachers in the western part of the city. The classes have been so arranged that teachers unable to attend one center in any week, can receive the same instruction at the other.

Additional branches of the School will be opened if requested, and if there is a demand for an afternoon session for the convenience of out-of-town teachers, the Commission on Church Schools will make the necessary arrangements.

The School will be under the direction of the Rev. Frederick E. Seymour.

The registration fee is \$1. Regular and punctual attendance is requested. The term extends from the first week in October to the last week in February.

Assembly is held promptly at 7.30 on Mondays, in St. Philip's Parish House, and on Thursdays in the Church House.

The first session, from 7.40 to 8.40 P. M., is divided into two groups.

Group A—Studying "The Pupil" and "The Teacher," under the direction of Rev. Dr. Caley. (20 weeks.)

Group B—Studying "Church School Ideals," under leadership of Mrs. John Lowan. (10 weeks.) Followed by "How to Teach the Life of Christ," under the leadership of Rev. Mr. Seymour. (10 weeks.)

The work in this session prepares for credit certificates from the General Department of Religious Education.

The second session, from 8.45 to 9.45 P. M., is also divided into two groups.

Group A—Lectures on Church History, by Rev. Dr. Caley.

Group B—Grade Conferences for Christian Nurture Lessons, conducted by competent leaders.

In the first week of the month for Teachers of Primary Courses, A to 6; second week, for Teachers of Grammar and Junior High Courses, 7 to 11; third week, for Teachers of Senior High Courses, 12 to 14; fourth week, for Administrators, C. S. S. L. and Y. P. S. leaders.

Teachers may attend either session, or both.

The Normal School is an opportunity for Church School leaders to meet the growing responsibilities in Religious Education.

It aims to be a distinct help to teachers of American Church Sunday School lessons, as well as of Christian Nurture lessons.

There should, therefore, be a full representation from every Parish in the city.

Bible Class will begin its sessions. Subject—"THE MISSIONARY MESSAGE OF THE BIBLE," being a study of the Bible as a whole, the unity of its message. The class will continue during the winter and spring Wednesday afternoons from 4 to 5 o'clock, and is open to any member of the Diocese.

This class is formed in accordance with the resolution adopted at the Diocesan Session of the Mission Study classes held at Holy Trinity Parish House, April 28, 1922.

RESOLUTION

"Fully agreeing with Bishop Rhinelander's statement that the present great need is Education rather than exhortation, this committee recommends as the result of this year's Mission Study classes:

"That there be formed as part of the regular work of the Educational Department, a Diocesan Class for Bible Study with special reference to the Missionary Message of the Bible."

G. H. WOODWARD,

J. S. THOMAS,

Committee.

The above classes will be led by the Educational Secretary, Adeline Avery Pillsbury.

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.

Parish in extreme northeast Philadelphia wants a shuffleboard for its men. Can anybody help out?

A retired clergyman has brought to the Educational Department of the Diocese, two cassocks, black scarf, and linen Eucharistic vestments. All have been used, and are offered at half price. They can be seen at Room 23, Church House.

BISHOP GAILOR SEES AWAKENING

"Most important and encouraging of all has been the evident awakening of the sense of solidarity throughout the Church, with the acceptance of responsibility for corporate action as a national institution," writes Bishop Gailor in the report of the Presiding Bishop and Council to the General Convention. "The spiritual life of our membership, and the interest in public worship and in the forward movement of the whole Church, has been more pronounced than at any time in our history."

EDUCATIONAL NOTES

Dates we ask you to remember—

Invitations we ask you to accept—

TUESDAY, OCTOBER 31st. Corporate Communion and Conference for all Parish Educational Secretaries, Mission Study Class Leaders and members of the R. L. M. Mission Study Class Alumnae, at the Church House.

8.30 A. M.—Corporate Communion.

9.30 A. M.—Breakfast (charge, fifty cents).

10.30 A. M.—Conference.

The importance of attending can hardly be over emphasized. We know the power and progress of our work depends largely upon our meeting together first, at the Altar.

MONDAY MORNING, NOVEMBER 6th. 10.30 o'clock, at the Church House,

the opening session of the Normal Mission Study Class will be held.

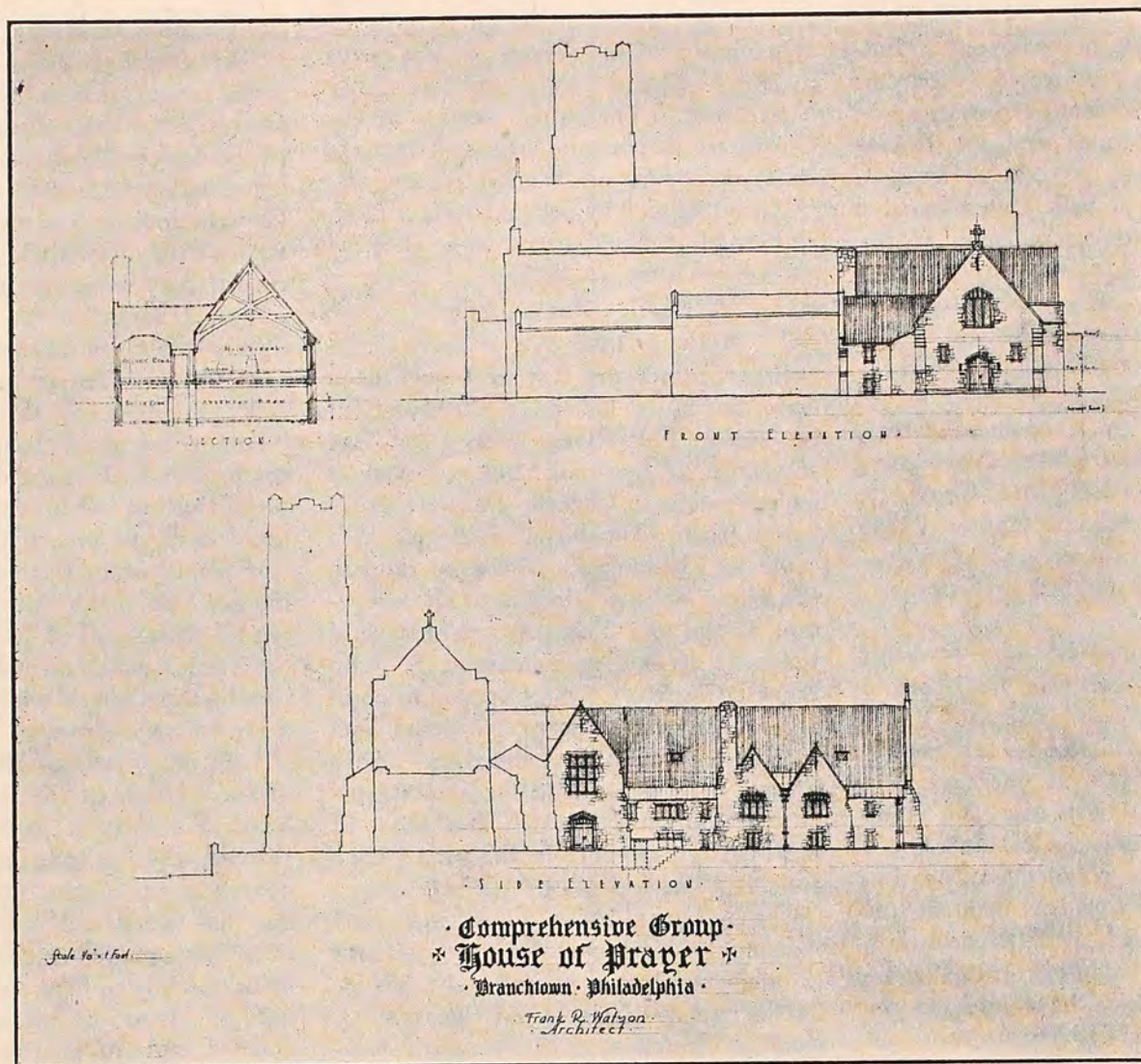
Subject—"THE AMERICAN MISSION OF THE CHURCH."

Text-books—"FOREIGNERS OR FRIENDS," published by the Department of Missions and Church Extension, New York. "WANTED—LEADERS," by Bishop Bratton.

It was Bishop Rhinelander's decision that our Study Classes take this subject, under this title, with the watchword, "UNITY," and he carefully reviewed and approved the assignments, giving subjects of meditation.

In our Bishop's absence let us make it the greatest Mission Study Class year the Diocese has ever known.

WEDNESDAY, NOVEMBER 8th. Church House, 4 P. M., a Diocesan



NEW BUILDINGS FOR HOUSE OF PRAYER

Owing to the rapid development of old Branchtown as a residential section of the city, our little church and parish house, since 1861, familiar landmarks at the junction of Limekiln Pike and Church Lane, have become too small for our growing work.

Plans have been prepared for the erection of new and larger buildings. The cost of this undertaking will be approximately \$125,000 for the church and \$35,000 for the parish house.

We shall begin with the erection of the parish house since that is our most urgent need. The children of the Church School are so crowded of a

Sunday in the old building that in a number of classes two teachers are obliged to occupy one chair between them.

When the new building is completed it will consist of two floors, with a large auditorium, gallery, Bible class, and Guild rooms on the main floor, and a recreation hall, kitchen, storage apartments, and men's club room in the basement. We shall have accommodations for a school of 400 members besides ample space and facilities for the enlarging activities of our organization.

A Building Fund has been created and an initial financial campaign conducted

among the members of the parish, resulting in cash contributions and pledges amounting to \$4000. During the fall we hope to reach all former members with letters of special appeal, and because our necessity is so great and our financial resources so limited, we venture, through these columns, to present our case to the people of the Diocese, with the thought that some might be sufficiently interested to help us.

Contributions will be gratefully received and acknowledged by the rector, the Rev. H. W. Gernand, Branchtown, Philadelphia.

In Memoriam

✠
For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

Rev. Charles A. Maison

The Rev. Charles A. Maison, D.D., senior priest of the Diocese of Pennsylvania and for many years an examining chaplain and dean of the Convocation of West Philadelphia, died at his home on Friday, June 16th.

Dr. Maison was born in Poughkeepsie,

N. Y., May 7, 1824. He graduated from Yale College in 1844, and at the time of his death was its oldest living graduate. After completing his theological studies at the General Seminary he was ordained Deacon in 1847 and Priest in 1849.

The earlier years of his ministry were spent in North Carolina and at Staten Island, N. Y.

In 1857 he became rector of St. James', Kingsessing, Philadelphia, and upon his retirement in 1892 was made rector emeritus.

While rector of that Parish he started three Missions, which have since become flourishing Parishes.

Philip Putnam Chase

On April 21, 1922, Philip Putnam Chase died at his home at Exton, Chester County, Pa., of angina pectoris, after an illness of less than twenty-four hours. Son of the late Captain James Morse Chase, of Cambridge, Mass., and Sarah Hall Tyler Chase, of Hopkinton, N. H., he was the head of that branch of the Chase family known as "the Newburyport Chases," having been directly descended from Aquila Chase, who in 1640 came to this country in his own ship and finally settled in Newburyport, Mass. He was a rare instance of pure English stock, counting among his ancestors the Chases, Tylers,

Whittiers and Putnams of New England, and through his paternal grandmother he was connected with the Joynes and Custis' families of Virginia, also the Scarboroughs and the Robinsons.

Endowed with unusual talents and a brilliant mind, he entered the Sophomore class of 1884, at the University of Pennsylvania, but was unable to graduate on account of delicate health, and from that time on devoted himself to reading and study.

He later took up a business career, and was connected for over thirty years with Morris, Wheeler and Company, iron and steel merchants, and was also secretary and treasurer of the Pottstown Iron Company for over twenty years.

As a Churchman, he was probably more widely known. He had been a member of the Vestry of St. Paul's Church, West Whiteland, for nearly thirty years, and was at one time rector's warden. He was also for many years a licensed lay-reader, and those who have had the privilege of hearing him read the lessons or conduct the services at St. Paul's, will never forget the beauty of his reading or the reverent manner in which he conducted the service. He was a delegate to the Convocation of Chester, and was ever faithful in attending their meetings, taking a deep interest in all Church matters, and joining in every good work. He was treasurer of the Church Club of Philadelphia, and a member of the City Club, American Academy of Political and Social Science, the New England Society, etc.

Mr. Chase had an engaging personality, was cheerful and faithful in every duty, and commanded the love and respect of all who knew him. Few of his many friends knew that for him, life and work were one long struggle with delicate health and congenital heart trouble. He numbered among his ancestors such men as Philander Chase, first Bishop of Ohio, and Bishop Dudley Chase, and was related to many clergymen of note, so that it might be said of him that he was a born "Son of the Church," and was ever faithful to his inherited principles and traditions.

"Blessed are the dead which die in the Lord. Even so, saith the Spirit, for they rest from their labors and their works do follow them."

A. W.

Charles I. Eastwood

Resolution passed by the Vestry of St. Timothy's Church, Roxborough:

WHEREAS: It has pleased Almighty God to call from this world on July 1, 1922, Charles I. Eastwood, who was a member of this Vestry since 1912.

Resolved: That the Vestry hereby ex-

presses and enters upon its records its appreciation of his services as a Vestryman;

Resolved: That this Vestry hereby expresses its personal loss and extends its sympathy to his family.

Grant unto Thy servant, O Lord, eternal rest and peace with Thee.

Charles Rankin Ege

1859-1922

Entered into the rest of Paradise on Saturday, July 1st, from the home of his son in Fall River, Mass. Mr. Ege was born in Baltimore but removed at an early age to Carlisle, Pa. He graduated from Dickinson College, then came to Philadelphia where he sang in the choir of the Church of Resurrection, Broad and Tioga Sts. For several years he was a vestryman at St. John Baptist Church, Germantown. On coming to Chestnut Hill twelve years ago, he and his family attended St. Paul's Church and he was actively interested in work among the men and boys of the Parish, especially in the Men's Club and the Church School. He had a large class of boys, who were not only thoroughly instructed in the teachings of the Church, but were led by his influence and example to put their knowledge into practice, and it was an inspiration to see Mr. Ege and his boys at the early celebration on Sundays mornings. He was one of the few business men who found time to attend the week day services of the Church, and his place was rarely vacant on Saints Day or Thursdays at the seven o'clock Celebration. A staunch churchman and a Christian gentleman, he is sadly missed. "Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

J. M. C

Rev. George S. Gassner

"We who have been associated in the work among seamen to which the Rev. George S. Gassner devoted twenty years of his ministry, desire to express our appreciation of his services to the Church and to the men of the sea in whose name, as well as our own, we record our sense of loss in the death of our friend.

"He ever sought to acquaint the Church with its great opportunity to serve the men of the sea brought to its door from the four corners of the earth, and to be to them a refuge and protection while in the midst of this great city. In preaching to the men he ever held out to them the need of laying hold upon the things of eternal life while partaking of the hospitality of Christian people and joining in the services of the Church which afforded them a friendly welcome.

"His retirement as Minister in Charge of the Church of the Redeemer did not lessen his interest in the work among seamen, and he gave whole-hearted encouragement to the plans for extending that work and enlarging the scope of its organization. He has entered now upon the larger life. May he there behold the fruits of his labors in the redeemed souls of men to whom his ministry while here meant the awakening of spiritual aspirations and the opening of new doors to faith, revealing the life beyond.

(Signed) CHARLES L. BOURQUIN,
Lay Reader.

PERCY R. STOCKMAN,
Minister in Charge Church of the Redeemer, Churchmen's Missionary Association for Work Amongst Seamen in the Port of Philadelphia."



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Emily H. Glover

Entered into Eternal Life on June 15th at her home, Ambleside, Fairfield, Conn., Emily H. Glover, widow of Samuel Glover. Those who were privileged to call Mrs. Glover their friend, and they were many, feel that, while they have suffered an irreparable loss, she has passed to a higher life and nobler work. Notwithstanding her advanced age, she possessed remarkable youthfulness of spirit, and her ever-ready sympathy and interest endeared her to all, old or young—she was a faithful communicant of St. Paul's Church, Fairfield, of which she was one of the oldest members and president of the Woman's Auxiliary since its organization more than thirty years ago. Mrs. Glover was a daughter of the late Deborah Norris and William Brown, of Philadelphia. She was born September 10, 1836, in her father's large colonial house, which stood on the north side of Chestnut Street above Ninth, where she was also married to Samuel Glover, of New York. After her husband's death, Mrs. Glover returned to Philadelphia, where her home was 2035 Pine Street. She was a member of St. James' Parish in Philadelphia. On September 10th, the thirteenth Sunday after Trinity, a very handsome pair of Eucharistic candlesticks were given to St. Paul's, Fairfield, by her daughter. Her unusual power of leadership, her gracious personality and her vital and never-failing interest in all church and missionary work will be sorely missed by all with whom she was associated.

As she was "steadfast in the Faith," may God in His mercy let "Light Perpetual shine upon her and grant her His Peace."

M. H. H.

NEW PRAYER FOR THE PRESIDENT

O Lord our Governor, whose glory is in all the world; We commend this nation to thy merciful care, that being guided by thy Providence, we may dwell secure in thy peace. Grant to THE PRESIDENT OF THE UNITED STATES, and to all in authority, wisdom and strength to know and to do Thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in Thy fear; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

We are continually a perplexity to the angels. "Why seek ye the living among the dead?" "Why stand ye gazing up into heaven?" Don't look downward into the tomb, or upward into space. He is gone to prepare a place for you.—*Stanton.*

INVITATION TO CHURCHWOMEN

An invitation is extended to all churchwomen of the Diocese of Pennsylvania to join The Church League Club in the city of New York, a recent organization already numbering over 300 members, approved by the Bishops of New York, Pennsylvania, Washington and other Dioceses, and rapidly establishing itself as an important factor of Church life.

Its officers are: President, Mrs. Howard Townsend Martin; first vice-president, Mrs. Frederic W. Rhineland; second vice-president, Mrs. Richard Aldrich; secretary, Mrs. Arthur Taylor Sutcliffe; treasurer, Mrs. Edgar B. Van Winkle.

Although diocesan in government, the club is designed to serve churchwomen throughout the United States, providing a center where permanent or temporary quarters may be secured at moderate rates, where friends visiting New York may be "put up" or otherwise entertained and where all the best advantages of club life may be enjoyed.

Further information obtained by application to the Executive Secretary, Church League Club, 9 Park Avenue, New York City. Membership fee is \$10 a year, payable semi-annually.

ST. STEPHEN'S COLLEGE

St. Stephen's College opened on September 15th with the largest enrollment in its history. The college dormitories are filled to their capacity and all available rooms in the neighborhood are also occupied. The enrollment for the first time in the history of the college was 101 men. More men could have been accommodated if the new dormitory under construction had been completed in time for the opening of the fall term. Labor troubles resulting in inability to get material has delayed the completion of this building, which will be opened on January 1st.

Two men are this year added to the faculty. Mr. James H. Wilson, M.A., Oxford, Ph.D., Wisconsin, who becomes head of the Romance Language Department and Mr. Edward N. Voorhees, M.A., Boston and Princeton, who becomes Assistant Professor of English Literature.

During the summer many improvements were made upon the campus, including a complete renovation and re-equipment of the Physics Laboratory at a cost of several thousand dollars. Nine hundred new books have been added to the library, bringing the total to over 43,000 volumes.

There is a greater interest in sports at St. Stephen's than ever before. The football squad consists of 42 men. The first encounter of the season was with

the St. Lawrence University, which was defeated by the score of 12 to 7.

For the first time in its history, because of the completion of the new dormitory, St. Stephen's will be able to accept new students at the beginning of the second semester of the year, January 29, 1923. Applications for twelve places, which will be vacant at that time, are already being received.

Four men from the Diocese of Pennsylvania are at St. Stephen's this year: Daniel Wood, of Chestnut Hill; Arthur Keplinger, of Our Church of the Holy Apostles, Philadelphia; W. C. Hamilton, of St. Clement's, Philadelphia and Alan R. Tongue, of St. Clement's, Philadelphia.

All of these, except Mr. Hamilton, are considering the possibility of the Ministry as a later vocation. Mr. Hamilton is taking the pre-medical course.

CANDID, AT LEAST

During the absence of our pastor we enjoyed the rare privilege of hearing a good sermon when Mr. J. A. McM—supplied our pulpit. We hope he will come again.—*The Presbyterian League Leader.*

"Life is like a football game. Don't foul and don't shirk, but hit the line hard."—*Theodore Roosevelt.*

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ST. STEPHEN'S CHURCH, CLIFTON HEIGHTS

On Sunday, September 17th, Harvest Home services were held in this church. The Rev. Charles E. Tuke, D.D., of Lansdowne, officiated at the morning service, and the Rev. Frederick O. Musser, of the Church of the Covenant, Philadelphia, officiated in the evening. The church was tastefully decorated with grain, vegetables, fruits, and flowers, all of which, excepting the grain, was donated to the Church Home for Children, Angora, Pa.

The services, both morning and evening, were exceptionally well attended, the choir rendered special harvest music, and a special harvest thank offering was taken to pay taxes and for other urgent needs. The special offering amounted to \$145.00, the largest harvest thank offering in the history of the Parish. This, together with the ordinary envelopes and the loose offering, made a total of \$215.00 for the day, and the services were said to have been the most helpful, and most enjoyable our people have had for a long time.

PUBLISHER'S NOTE

We announce with regret the resignation of the Rev. S. U. Mitman, Ph.D., as Editor of *The American Church Sunday School Magazine*, which took effect with the publication of the September issue.

We are pleased to announce that the Rev. Charles S. Lewis, B.D., Canon of Religious Education of the Diocese of New Jersey, will assume Editorial charge with the November issue. All communications relating to Editorial matters in the Magazine should be addressed to him at 835 Edgewood Ave., Trenton, N. J.

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DROP FIFTY CHAPLAINS

The recent action of Congress reducing the enlisted personnel of the men and officers of the army calls for the separation of some 2000 officers, including fifty chaplains, from the service prior to December 31, 1922.

SETTING AN EXAMPLE

About the middle of last June many letters were sent out to members of St. Thomas' Parish, Whitmarsh, in connection with the Duplex envelopes. The increase in the use of envelopes has already been noticed, the rector reports, since the "new year" which began on July 1st. This is a piece of encouraging news that we all ought to know.

We are not trusting God unless we are trusting Him enough to make His will the law of our life.—Anon.

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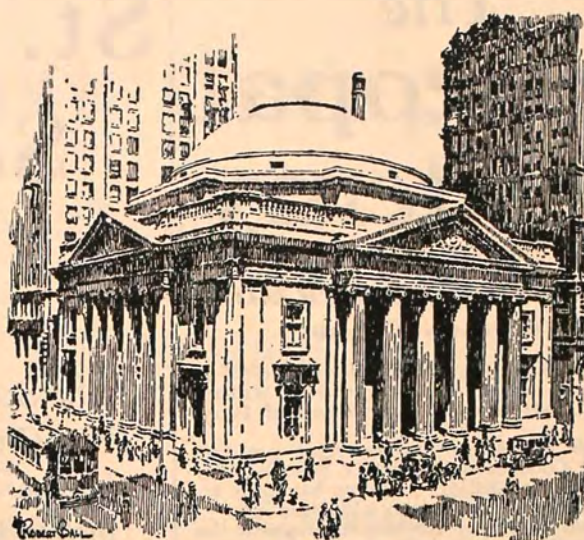
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